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No. 37. January—June, 1850.

I.—*Statistics of the City of Aurungabad. By* DR. A. WALKER, M. D., *Surgeon of His Highness the Nizam's Army. On Special Duty.*

Name.

AURUNGABAD is better known at the present day as having once been the capital of the Nizam Shahee dynasty than from any importance of its own, either in a political, or commercial point; it is now but the chief city of a district of the same name, forming a portion of the Nizam's dominions. It was originally called Khirkee, from the village on whose site its first foundations were laid, then changed to Futtehnuggur, and finally to its present one by Aurungzebe on selecting it as his residence.

Wall.

A terraced wall, of solid masonry, encircles the town, of no great height; in many parts not even exceeding fourteen feet. The battlements are loop-holed and lofty; over the gateways, and at certain places around the walls, the merlons are frequently observed to be machicolated: semi-circular bastions surmounted by towers, occur at each flanking angle, and at regular intervals along the works. A few heavy honey-combed guns are to be seen mounted on the towers generally at the gateways, but the carriages on which they traversed, have long since rotted beneath their weight, and left them on the ground. The walls have neither ditch nor moat, the manifest object for their erec-

tion having been merely as a means to repel the aggressions of plundering horse, and are in no ways adapted to sustain the approaches of a regular siege. The walls are pierced by thirteen gateways, exclusive of a small postern wicket.

Gateways.

The four principal entrances face the cardinal points and are respectively the Mecca gate to the west; the Khas or Jaulnah gate to the east; the Delhi gate to the north; and the Puttun gate to the south; besides these there are the Jaffier, Khirkee, Borrapool, Mahmoud, and Roshen gates; as well as four others, now permanently closed or walled up, whose names are the Khyzree, Khud Ghur, Mada and Koomhur gates: the Borrapool entrance was also closed until the last few years in consequence of its unprotected position, having formerly been taken advantage of by Pindarrees, and forced.

Post Office distances from principal places.

Travelling distance to Bombay 215 miles, to Calcutta 963 miles, to Madras 690 miles, to Hyderabad 303 miles, to Nagpoor 286 miles, to Poonah 144 miles, to Toka, the nearest frontier boundary, 28 miles.

Latitude and Longitude position.

It is situated in 19.53 north latitude and 75.29 east longitude: Aurungabad stands within one of those innumerable valleys, formed by off-shoots from the Sichel range, projecting into the plains of the Godavery: two stony ridges running parallel to each other form its limits upon the north and south, their composition is the softer amygdaloid description of rock, common to the surrounding table lands, through which basaltic strata are seen disposed in an undisturbed horizontality, giving those appearances of terraced stratification generally conferred by lateral and alluvial deposits. The highest point of these hills has been ascertained, trigonometrically, not to exceed 667 feet above the level of the valley; whilst the sea level of the latter is about 1,100 feet, as deduced from the boiling point, which corresponds with the altitude of adjoining hills, whose elevations above the sea have been obtained in a more scientific manner. The valley has a general breadth of about 10 miles: towards the east the horizon is open, but on the west, the northern range deflects, and curves in towards the city, sending a spur close upon its suburbs, causing great inequalities of the surface in that direction; along the basis of either range, the soil is shallow and very rocky, supporting but a scanty

vegetation with stunted appearance of trees and shrubs; whilst towards the centre it deepens, and becomes rich and fertile, fed by the running streams common to these valleys.

Climate.

Such being the principal features of its physical geography, we are in a position to understand the causes of its climatic phenomena, which are found to consist mainly in great diurnal vicissitudes of temperature; an unequal monsoon; and dry and strong easterly winds for a considerable portion of the year. During the rains the climate is the most agreeable that can be imagined, but the dissicating nature of the easterly winds at other seasons, is trying and distressing to delicate constitutions, though to those who are acclimated it is not complained of: this disagreeable wind prevails for the most part towards the close, and commencement of the year: the vicissitude in the daily temperature at this season, is most excessive; the thermometer at sunrise sometimes being as low as 46° and rising by 2 o'clock to 86° making a diurnal range of 40°: during the hot months the maximum range of temperature was observed to occur on the 22d of May, when the thermometer stood at 106° in the shade between 2 and 3 o'clock: the minimum range for this season was 78° giving a range of 18° for the whole hot weather. The mean annual temperature was 77°. The last monsoon proved most abundant, there having fallen as much as 44 inches altogether; the greatest fall occurred in September, when the pluviometer registered 18·30 inches.

Diurnal Range in Cold Season.

Maximum Temperature.

Mean annual Temperature.

Monsoon.

State of Salubrity.

The city has obtained the repute of being unhealthy, which need not be wondered at, seeing that a great portion of its buildings are below the level of the marshy lands and tanks resting upon its northern wall, whilst ventilation is impeded by a profusion of rank vegetation, that the moist condition of the earth gives rise to the porous nature of the amygdaloid rocks which upholds these marshes, allows a constant infiltration to go on, which escaping towards the city, keeps it in an unwholesome state of dampness; this natural evil has also been augmented by the heaps of ruined walls, choked up gardens, and broken

aqueducts that abound on all sides, impeding a free circulation, and engendering miasma. Intermittent fevers are nearly always present, which as the rains commence, begin to be severe, and increase in intensity as the cold season approaches, from the drying up of the marshy lands, both within and without the city. Were the poverty of the greater portion of the community not so excessive, much of the present sickness might however be avoided, by the simple precautions of better food and clothing. That the insalubrity of the city depends solely on local causes, may be inferred, from the fact of the British cantonment enjoying an immunity from disease, though only separated by the small river Gunda.

Site. The site of the city occupies very uneven ground: basaltic dykes are seen in all directions along the slopes and bases of the hills, ridging the surface of the soil. At the north-east angle of the town wall, one of these dykes may be observed protruding itself from its softer amygdaloid bed, and forming a convenient foundation for the city wall, which has been built upon it; from the tower placed upon the corner bastion, a general and unobstructed view may be obtained of the whole city and environs: below is seen the town partly lying in a hollow, and partly covering the high grounds rising all around, excepting towards the north-east and south-west, which is the direction of a valley intersecting the town, and at the bottom of which a perennial stream meanders. The buildings are nearly concealed by thick foliage, and were it not for here and there, a dome or minaret peering out, the observer might imagine he was gazing upon a forest: beautiful clumps of mango and tamarind trees upon the outskirts, increase the illusion: seldom indeed is a more varied and beautiful landscape seen than here is presented; the palms and minarets scattered about the town, confer a character peculiarly eastern upon the scenery, but the enchantment is dispelled, on a closer inspection. Looking westward beyond the city walls, the British cantonment is seen occupying a large space of ground, and further in the distance, two or three isolated hills are observed cutting the horizon, on the summit of one of which stands the remarkable fortress of Doulutabad behind, which the bluff head-land of the northern range, fades away into misty indistinctness.

Form, length and breadth circumference.

The form of the city is parallelogramical, the greatest length being two miles and a half diagonally from north-east to south-west, and one mile and a quarter from north to south; the whole circumference slightly exceeding six miles.

Houses.

A careful enumeration of houses gives a return of the city, and suburbs, as 7,131, of which 5,038 belongs to the city, and 2,093 to the suburbs. Brick houses of one story constituted nearly the half of the gross amount, whilst chuppered huts fell very little short, leaving but one-eighth for houses of the better sort, containing from two to four stories. The general style of building adopted, is a wall of kiln burnt bricks, with a sloping tiled roof; very generally the front is formed of wood-work, and in the houses of many of the richer merchants this frontage displays a great deal of clever workmanship, by the way the skreens and pillars are curved; elaborate patterns of foliage, cover the pannels, and quaint corbelled cornices support projecting balconies, and pent roofs: the best specimens of these buildings are to be seen in the neighbourhood of the Shah Gunj, and in Begumpoora. The houses of the higher classes are generally enclosed quadrangular spaces having much of the enclosure occupied with gardens, tanks, open aqueducts, and fountains; with one or two exceptions, all the houses of this description are in rapid progress to decay, and present a wretchedly dilapidated appearance.

Markets.

The chowk or public market place is placed nearly in the centre of the town, and is held every afternoon: it is a square space, towards which all the great thoroughfares converge. On one side is a range of shops kept by Borahs, in which European articles are exposed for sale, but the whole of these are of a mean description. Spacious streets leading to the several gateways, were the bazars in former days, which the altered circumstances of the city have now destroyed. The Shah Gunj is a handsome quadrangle, the centre occupied by a large musjed, whilst verandahed shops surround the sides. In the vicinity of this square are to be found the dwellings of former wealthy merchants.

Streets. The leading thoroughfares have been paved, more especially at those places where the acclivities required this precaution: the occasional assistance from the convicts tends to keep them in tolerable repair and cleanliness, but this however only refers to the larger thoroughfares: in the narrow lanes and bye-streets the gutters are disgusting, and filth allowed to remain in a most offensive condition.

Across the Byan Khan nulla, which is the name of the stream that flows through the centre of the town, several strong stone bridges have been built, whilst three of a more massive description, have been thrown across the Gunda nulla, that separates the city from its suburbs on the west.

The inhabited portion of the town is now confined to no more than a fifth of the enclosed space, over the remaining portion ruined houses are interspersed amidst fields of tobacco and other vegetation; an abortive attempt some forty years back to rear the cochineal insect, has entailed a serious evil by the introduction of the opuntia as its food. The plant has now taken undisturbed possession of the ruined holes and corners, giving covert to all sorts of nuisances. Amongst the heaps of ruined walls and buildings, the remains of its former palaces are still discernible; the most conspicuous of which are those of Asoph Jah's, Nizam Ali's, and Malik Amber's, the sites of which are marked by their proximity to the Burkull: between the Puttun and Jaffier gates are seen the ruins of Mooneer-ool Moolk's and Govind Buxsh's muhalls; that of Aurungzebe's, called the Killa Ark, extends nearly from the Delhi gate to the Mecca entrance; two buildings alone remain of the original pile, the musjed of the palace small in dimensions, but elegant in design; and the garden pavilion, in which is shown the Tukht or throne of Aurungzebe; this has a rostral appearance, and is entered by means of a gallery behind, the whole being of a plain and simple description; here the emperor was used to sit, and afford his subjects opportunities of approaching him.

Musjeds. Amongst the musjeds there are none of any note, nor needing more particular comment; the Jumma musjed and the Kala musjeds were built by Malik Amber, that of the Shah Gunj by Aurungzebe.

Tombs and Rouzahs.

Tombs and Rouzahs cover the environs shrouded in a wilderness of custard apples and ponicians bushes. In the suburbs of Begumpoora stands the exquisitely beautiful Mousoleum dedicated by the Prince Azum Shah to the memory of his mother the Begum Rabia Douranee, and wife to Aurungzebe. The architect's name who erected this tribute of filial piety was Ataoulah. It stands within an enclosed area 500 yards long and 300 broad, which is laid out in the better style of eastern gardens, the straight paths, having their uniformity broken by aqueducts and fountains. A handsome portal entrance closed by folding brass doors, covered with a running foliage pattern, occupies the middle of the southern wall, above which is a gallery for music; in the centre of the three remaining sides open pavilions are built from which broad tesselated pavements lead to the tomb placed in the centre of the enclosure; this rests upon a raised platform of polished red porphyritie trap, having tall slender minarets springing from either corner; a winding staircase passes up the one at the south-western angle, provided with a projecting balcony below the lanthorn.

Tomb of Begum Rabia.

The body of the tomb is square, with a lofty pointed arch extending nearly the whole height on either side; above rises in graceful outline, a magnificent marble dome from amidst a cluster of smaller ones, four in number; at each corner, minarets are placed, a flight of stone steps lead from the garden to the platform, round the edge of which runs a balustrade of the same red trap. From the platform, steps descend into the body of the building, where the Sarcophagus is placed, surrounded by skreen work of perforated marble; another entrance leads directly from the platform into a gallery running round the interior from which you look down upon the royal tomb, on which is shed a soft and solemn light streaming through the apertures of the marble tracery of the windows; this manner of admitting light from above is highly effective, the materials that have been employed are white marble for the cupola, and upper portions, with a beautiful micaceous cement for finishing the lower part: this cement has all the appearance at a little distance of the purest alabaster. A musjed stands on the platform on the west side. The marble was procured from Jyepoor. On the authority of Gholam

Mustafa, the Moonshee of Aurungzebe, who with his son Inayut Ali, wrote the Tawarikh namah of Aurungzebe's reign, the total cost of the building was but 6 lacs, and Rupees 68,203-7-0, but this sum appears so small that I cannot but suppose there must be some error.

Tomb of Islam Khan.

There is another handsome tomb to be seen upon the Hursool road, erected to the memory of Islam Khan, but its tanks and fountains are all in ruins, and large trees are throwing up their gnarled and destructive roots, amongst the masonry of the walls, so that ere long it will soon be destroyed altogether.

Armenian tombs.

Amongst the crowd of memorials to the unknown dead, a group of remarkable tombs are seen off the road between the Puttun gate and the Cavalry lines: these are the graves of Armenians, and are about 50 in number: some of the inscriptions are surmounted by a cross Flory, whilst others have what is termed a Jerusalem cross: on one or two were two Rosettes which indicated that the individuals had made the pilgrimage to Jerusalem. In Aurungzebe's time these people constituted a wealthy and considerable class of the community: there are none now remaining.

European burial place.

In Begumpoora is to be seen the old European burial ground containing about twenty tombs, all in good preservation.

Education is of the commonest description and confined solely to the acquirement of such knowledge as shall render the person able to transact ordinary business. The Persian language is taught in Muktul Khana, which are all private, and generally held in the houses of the richer Mahomedans, where one meanjee or teacher, instructs a small class. The Mahratta puntojee instructs his pupils in sals, or public schools, where Guzeratte is taught as well as Mahratta: the Puntojee is obliged to rest satisfied with a very trifling recompense, averaging about 4 annas monthly from each pupil: reading, writing, and arithmetic only are taught at sals, just sufficient to prepare the person for the office or shop, where he obtains all necessary knowledge that may further be required. The meanjee's attainments, being of a higher description, receive a corresponding

remuneration and vary from 2 to 10 rupees for each pupil monthly. The Mudrussa built by the enlightened founder of the city serves for the purpose of the goal. Subjoined is a table of the number of schools and scholars :

Mahratta	schools 18,	- - -	Pupils 328
Persian	ditto 21,	- - -	ditto 83
Guzerat	ditto 3,	- - -	ditto 225
	Total...42		636

Tapals. Three native daks leave the city daily for Hyderabad, Berar, and Booranpoor : excepting the mail be an express, it is not usual for the runners to proceed through the night; when however the case is urgent, a small bell is attached to the dispatches signifying all possible haste to be observed and the runners travel night and day; it is customary to affix hieroglyphics designating the different large towns, which are all well known, and recognized by the runners.

Juttras. Five juttras are held in the course of the year. The Khundobah juttra at Kurrumpoora in March; the Puchumba juttra at Gungabaree every Tuesday in July; the Surawun Somewar juttra near the Puttun gate, four days in August; the Hursool ka Nahna juttra, one day in December; and the Poha Ballajee juttra near the Jaffier gate, one day in September.

The supply of water to the city is very abundant, and quite beyond its present requirements, a large stream called the Gunda nulla, swollen by the monsoon into a rapid torrent washes its western walls, whilst a smaller stream named the Byan Khan nulla passes through the centre of the town : the sources of both are derived from the ranges on the north; besides these streams aqueducts convey a never failing supply from the waters that pour down from the hills, and which are conveyed to the city with much ingenuity and labour by means of stone conduits, to be dispersed around by innumerable pipes. This lavish supply afforded abundant material for the inhabitants to indulge their inclinations, in their passion for fountains and water works; so numerous were these in former days, that Aurungabad was described as the city of fountains. One of the finest aqueducts conveys water from the streams below the hills to the

reservoir opposite the Mahmud gate, or more frequently called the Punchukkee gate, from the circumstance of a small water mill being attached to the reservoir, the waters supply the fountains of the Fuqeer Shah Moozaffer's tomb; another handsome aqueduct supplies the cistern within the Begumpoora gate, this owes its origin to the conscientious scruples of a soucar, in whose hands had been placed the property of many who had fallen in the disastrous battle of Panniput; these were consecrated to the public welfare by forming this noble aqueduct; owing to the disinclination of the government to allow his conduit to pass too close to that of the Fuqeera he was necessitated to carry it through the shoulder of the hill east of the Begum tomb at an additional cost it is said of a lac of Rupees; there are various other conduits to be seen near the Delhi gate, and also upon the southern side of the town. In Aurungzebe's time a large marsh or tank extended the whole length of the northern wall, but the exhalation and dampness it occasioned proving unhealthy, he caused that portion that immediately lay in front of his palace to be filled in and converted into fields and cultivation, leaving the small portion beyond the Delhi gate, known as the Khyzree Talao; it is much to be regretted that the whole had not been filled in; until within a few years, a considerable quantity of water was confined in the hollow lying between the palace of Aurungzebe and the Mecca gate, but the bund was purposely destroyed, lest the town should be flooded; it was called the Kunwul or Lotie's Talao and was fed by a spring; the stream that flows from it passes by the Jumma musjed to the S. W. angle of the wall, under which it passes, and almost directly after, falls into the Gunda nulla. The rice grown upon the marsh lands is celebrated for its excellent quality, and is in great request.

Census. My attempt at obtaining a census having proved abortive through the insuperable difficulties thrown in my way by those only who could have assisted me, I have been reduced to the necessity of depending upon conjecture for my results, but this has been effected in so guarded a way that I have little hesitation in saying that as far as a proximation may be relied on, it will be found perfectly trustworthy. The plan I adopted was to count very carefully the whole of the houses, dividing these into

stories, and allowing five persons to each house, containing one story; and four to every story of the remainder. The returns thus obtained are here shown:

	Stories. 4	3	2	1	Kutcha Pucka.	Chupper.	Total.
Houses,	4	137	723	2974	361	2932	7131
People, in each House,	16	12	8	5	5	5	
Total...	64	1644	5784	14,870	1805	14,660	38,807

These averages were obtained from competent authorities, whose long residence in the city rendered them familiar with its habits. If we take into consideration, in addition to what is here set down, the floating population composed of travellers, camp followers, and mendicants, &c., whose numbers are always fluctuating, and also the occupants of religious buildings not enumerated, we may safely estimate the whole in round numbers as about 40,000. In Hamilton's Gazetteer the population in 1825 are reported as being about 60,000, which agrees with my own observations, for since that time the numbers have been gradually diminishing, and lately this abandonment has been very great, particularly amongst the most useful of its classes, as weavers, goldsmiths, lohars, and durzees, amongst the number must be included many borahs, whose departure is certainly significant, as their habits and keenness in trade enables them to thrive where others would starve. The proportion of Mahomedans to Hindoos is, I am informed, about one to four.

The city was founded about the year 1616 A. D., by the famous Malik Amber, an Abyssinian by birth, and minister to Sultan Moorteza Shah of Ahmednuggur; owing to the additions by conquest, this kingdom had become one of the largest of the Dukkun, and a removal of the court further into the interior had become necessary; for this purpose Adoulutabad had been first selected as a convenient position for the new capital, but struck with the more agreeable locality of the small hamlet of Khirkee close in its vicinity, Malik Amber determined upon laying the foundations of his new metropolis on its site, and forthwith commanded his army to build themselves habitations, whilst he erected a substantial palace upon the summit of the rising ground, to which he

gave the name of the Nour Kunda, the massive portal gateway, over which the Nowbut Khana sounded, leading to this, was called the "Bahar Khool," and is now a very conspicuous object, still called the "Burkull." In the course of ten years time the village of Khirkee had become a populous and imposing city, but the illustrious founder more eminent as a statesman and financer, than as a warrior, was not able to prevent the calamity of fire and sword from devastating his new capital, an injury inflicted upon it by Shah Jehan's army; whilst he himself fled to his old city, where he shortly afterwards died. He was succeeded in power by his son Futteh Khan, but none of his wisdom or talent was to be found in his successor, he directed his father's new city to be called Futtehnuggur after himself, but was not permitted long to enjoy his new dignities. The Mogul Emperor removing him for his repeated acts of treachery. Aurungzebe on being sent to the Dukkun by his father (A. D. 1657,) as the viceroy, chose Malik Amber's new city as his residence, and building palaces for himself and nobles, and surrounding the whole with its present wall, he desired it should henceforth be called Aurungabad. Upon his death in 1707 it followed in the general wreck of the Mogul empire, and from that moment may virtually be considered to have ceased to be an integrant portion of the empire. Nizam-ool Moolk established himself as the sole ruler of the Mahomedan conquests south of the Nerbudda, and in 1727 removed the court to Hyderabad, since which period, though deprived of its former dignity, and importance, it is still a town of some consequence, and the capital of a considerable district.

Manufacturing Industry.

Kincob. The manufacturing industry is principally confined to the production of kincob, mushroo, gold and silver lace, brocade, and embroidery. Borahs are the sole proprietors of the kincob looms, employing Hindoos or Mussulmen as workmen: there are seven houses of kincob manufactories, amongst which are about 16 looms, each loom requires two men and two boys: workmen receive 12 annas per day, and boys 2 annas wages. The value of the loom is seven rupees. The amount of kincob yearly manufactured is estimated at from 50 to 60,000 rupees. The prin-

cipal of which is sent to Hyderabad; and for which place the whole of the looms are now executing goods on commission: a small quantity is sent to Madras. The same class of people manufacture gold

Nukkie.
Gota.
Kenari.
Gold Lace.

and silver lace, of the broad, and narrow kind called Nukkie, Gota and Kenari; the value of which is estimated at 15,588 rupees for the past year.

Brocade.
Tash.

The manufacture of brocade or tash employs about 50 workmen, the whole of whom are Mahomedans, the warp is of colored silk, the woof of gold or silver thread; a single length of the tash is called a tat and is of two breadths, but both are equal in length, a tat 30 yards long and a yard broad takes 15 days making, and weighs 100 tolas. The other size is but half a yard broad, weighs 50 tolas, and takes 8 days to prepare. Each loom requires the attention of two men and a boy, who between them, can make 7 tolas a day; one rupee is paid the workmen for making 8 tolas, and sells for 2 rupees 3 annas a tola.

Gold Wiremakers, Tarkush.

The gold and silver wire makers are called Tarkush; at present there is but one house that makes this article, employing about 25 men in the operation, silver bars or "lugree" as they are called, weighing 40 tolas, are coated with gold leaf to the amount of from 5 to 8 mashas, and then made to pass through a succession of gradually diminishing holes drilled in a plate of steel, called a partee or drawplate, until the bar of metal which was originally but ten inches long has been extended to 220 yards; the intense pressure employed to effect this, renders it very brittle, and the process of annealing frequently required to restore its ductility, which is merely placing it in hot ashes in a pan. The instrument for drawing the wire is called a jumba and is a large pair of nippers, having the inner blades made rough like a file, to assist it the better in grasping the wire: a ring passes over the handles to which a strong chain is attached and fastened to a windlass, worked by the hands and feet; the chain and wire winds round the roller of the windlass, and are again wound off on a small reel, called a fulka: this operation has to be repeated about 40 times before it acquires the requisite dimensions; a coil of wire thus prepared is called a pasa, and the workmen receive 2 annas wages for their trouble: two men can make 5 pasa a day. This business has much fallen off of

late, there not being now a fourth of the number there were a few years back.

Taneah, fine Wire Drawer.

The Taneah or fine wire drawer lengthens the pasa of 220 yards, into 40,000. The holes in the draw plate are required to be made with great exactness, and for this purpose a fine steel pointed awl is employed for drilling the aperture whilst the workman is provided with a light hammer, having a tapering head which with the aid of a small anvil fixed on the draw bench, he narrows the holes when abraded by friction.

The machine or draw bench for making the fine wire, is a four-legged low stool provided with a small horizontal draw-wheel, round which the wire passes from a bobbin on a spindle at the further end: a steel draw-plate is fixed between these two points, through which the wire passes; a handle fastened to the upper part of the drum, moves it round. The whole cost of the apparatus is about 7 rupees; after becoming sufficiently fine, it is fit for the brocade or kincob manufacturer: or, if required for gold thread, it has to undergo the operation of flattening and is then termed badla. Six or eight bobbins having fine gold wire wound upon them are fixed on spindles on a frame, the ends of the wires being made to pass between two sticks placed upon the edge, or led over the polished surface of a steel anvil, and there receive a slight blow from a small hammer, whose face is equally highly polished, as it becomes flattened it is drawn along. The tanneahis' wages are by the piece; for 40 tolas, he gets 8 rupees 8 annas which he can accomplish in a month, it sells for 2 rupees a tola. There are 20 houses employed in this work, comprising about 300 workmen. The principal exportation of this article is to Hyderabad, 20,000 rupees worth, are said to be consumed in the city, and 1,500 rupees worth exported. Badla sells also for 2 rupees a tola, the wages for making ten tolas is 1 rupee, which can be accomplished in 2 days.

Badla, flat Wire.

Fine wire.

Flat wire.

Gold thread.

The chuppureah or gold thread-maker twists badla round a silk filament, and makes gold thread called kullabuttoo, the operation is a simple one, yet requiring much nicety: round a long winder provided with a hook at top, and loaded at the bottom, is wound a certain quantity of fine silk thread: upon another

winder, similar in appearance, is wound the kullabuttoo as it is prepared, which is made by attaching the end of some badla to the silken filament, and rapidly twirling the winder on which it is wound, the end being led over a hook suspended from the ceiling: as the silk thread twists round, the badla is carefully adopted in its progress down so that it neither overlaps nor exposes the silk within. Nine tolas cost one rupee making, and a man or woman can make 1½ tola a day.

Mushroo. The manufacture of mushroo is also another staple production, that has greatly diminished in late years; at present there are but about 40 looms at work, though the persons following this profession are about 130. The goods made have the warfs of silk, and the woof of fine cotton thread, dyed of various colors, and is disposed in striped or spotted patterns, some have a narrow silk border; the amount exported last year is stated to be 25,440 Rupees.

Karchook Walas. Karchook walas or embroiderers in muslin, &c., are indiscriminately Hindoos and Mussulmen, a singular and handsome style of embroidery peculiar to this place, is formed by using the wing of certain coleopterous insects for the patterns: these are green beetles, which are imported from Kandesh at 8 annas the 1,000: the value of this manufacture varies from 5 to 10,000 Rupees a year, and is principally exported to Madras and Hyderabad. Many females of decayed Mussulman families, who once enjoyed all the comforts of life, find employment in this species of manufacture, and thus are enabled to earn a subsistence for themselves. Another class of embroiderers stretch tash upon a tambour frame, and work patterns of flowers and leaves upon it very tastefully by sewing on beads, spangles, beetle's wings, and gold, and silver-badla. Caps and velvet slippers are embroidered in the same manner, and please the native taste by the showy glittering appearance they make.

Sword Cutlers. The sword cutlers confine their business entirely to ornamenting the blades and handles, and making scabbards. The handles are of iron, and when required to be gilt are first made very smooth, and then finely hatched with a knife called a cheernec and afterwards with another sloped

knife called a tunkee, the gold leaf is then applied and fixed by pressure. The instrument used for burnishing is of steel and called a mera. There are 16 houses in this business, employing about 50 people.

Lac Bangle maker, Punnee Wala.

Glass bangles are not made here, but imported in large quantities principally from Kandesh. Lac bangles are manufactured by four houses. Two Hindoos and two Mahomedans ; they obtain their supply of Lac from Oomrawtee, and the tin foil used for coating them from Bombay ; a man can make 100 bangles a day which he sells to the dealers for 8 annas, who retails them again at 1 pice a pair ; a man's wages for working is 9 pice a day. The Punnee walas prepare their colored tin foil in the following manner : they melt a quantity of gunda biroza in a vessel over the fire and according to the colour required, mix in either verdigris for green, lac for red, or huldee for yellow, it is then poured into a cloth and tied up in a bag, the foil to be colored, is laid flat upon a heated anvil, and the bag containing the gunda beroza pressed across the surface, which, melting, affords a varnished coating, these colored foils sell for 100 leaves a rupee.

Potters.

There are 65 people employed in making glazed earthenware : who have others to assist them, generally members of their own family, besides these potters, there are two houses, that paint platters, cups, and hooka bowls, with colored lac to resemble china ; the pipes for conveying water are made only by one individual, who has the privilege as a hereditary right and pays 12 rupees a year to Government for the permission.

Hire of Artificers.

The wages of artificers vary very much : the daily hire of a carpenter being from 4 to 8 annas. Sawyers are paid by piece work, as, for instance, a knot of teakwood, 100 rusmee guz in length and 6 tussoos in depth, costs 5 rupees ; for giree, or other woods, 6 rupees. Smiths charge from 6 to 8 annas a day for their hire. Bricklayers from 4 annas to 5 annas. Tailors from 4 annas to 8 annas. Chucklers by the work done. Bearers 5 to 7 rupees a month. Camel men 6 to 8 rupees. Horse-keepers 3 to 6 rupees. Malees 4 to 6 rupees. Cooly labourers 3 to 4 rupees, and cooly women 4 pice a day.

Hire of Carriage. The hire of a cart with 2 bullocks and driver, is 8 annas a day. Pack bullocks are not procurable. The hire of a camel and driver is 12 annas: camels taken in a number, receive but 10 annas. Tattoos are to be hired by the day, but are not procurable unless conditionally employed, agreeing to give 2 annas a day, feeding the tattoo and finding driver. Banghy coolies receive 4 annas a day, and head coolies 2 annas.

Coins, Gold Mohurs. Gold Mohurs are very scarce, and when wanted have to be purchased at from 19 to 21 rupees; there is a mint but no money has been coined for a long period, excepting a few half and quarter rupees on occasions of festivals; the rupees in general currency are the Chulnee, Chandore, and Moonhkee (Bombay) rupees; value of these is always fluctuating; Rupee. the present rate of exchange being fifteen gundahs to the Chulnee, 17½ gundahs to the Chandore, and 17¾ to the Moonhkee, or Bombay rupee.

The copper coins are of two descriptions, a smaller pice called the Pice. Alumgheeree, and a large pice called the dubboo; at the present rate of exchange, 60 smaller or 30 larger go for a Chulnee rupee. In exchanging money, half Money changers, Cowries. a pice is charged on each rupee; cowries are valued at the rate of 1350 gundahs to a rupee, and in purchasing them in the bazar, a profit is made by the money changer, of 6 cowries on every pice worth. In former days, the money revenue of the country was all paid in tukkuhs or copper coins, and, as probably was the custom in all India to the south antecedent to A. D. 1500, with many shells and a little gold; for there are no very old silver coins in the country.

Weights and Measures. The system of weights and measures is most confused and irregular, no attention being paid to any one invariable standard, but adopting just such arrangement as may be agreed upon by purchaser and vender, this irregularity is not owing to the non-existence of a standard, but to a preference to their own customs, rather than abiding by any systematic rule.

Measures of capacity.

The standard seer of the city weighs 82 Hyderabad rupees, whose relative value is thus shown:

82 Hyderabad rupees = 1 seer; 40 seers = 1 maund; 3 maunds = 1 pulla.

Standard Seer.

In a former communication I find I was erroneously informed as to the weight of the city seer, in stating it to have been 84 rupees; whereas that was the weight used in the bazars of the British cantonment. On weighing the standard seer I found it to be but 82 rupees or two ounces, six drams less than two English pounds avoirdupois, calculating the average weight of the Hyderabad rupee at 173·56. The plan that appears most general in the bazars is to purchase by the larger camp seer of 84 rupees, and sell by the lesser or kucha one of 82 rupees.

The seer for selling ghee and metals is but 80 rupees; another table of measures of capacity divides the pulla as follows:

16 cheetaks = 1 seer; 5 seers = 1 punseera; 8 punseeras = 1 maund; 3 maunds = 1 pulla.

Goldsmiths' Weight.

Grains and all descriptions of articles are sold by these two measures, with exception of the Goldsmiths, who have a particular system of weight of their own, which is the following:

2 grains of wheat = 1 goorj or ruttee: 2 goorj = 1 waul: 4 wauls = 1 masha: 12 mashas = 1 tola.

Agrarian Measures.

The agrarian measures appear to be involved in a similar state of confusion and uncertainty as the rest, and though a royal standard for measuring lands exists, I doubt much, from all I hear and see, whether it be ever employed. The standard is made of teakwood, about an inch in breadth and 43 inches in length, and sealed with the seal of Mooneer-ool Moolk. Mooneer-ool

Standard Guz.

Doula Bahadur, this is the guz of Aurungzebe and there is marked upon it also [illegible] of 33 inches; and the [illegible] guz of 29 inches, the length of one [illegible], or three fingers' breadth, is also [illegible] the standard. [illegible] larger guz of

Aurungzebe's, and there is marked upon it also akbars of 35 inches, and the Ilahee guz of 29½ inches; the length of one geerah, or three fingers' breadth, is also cut upon this standard. It is the larger guz of Aurungzebe that is supposed to be employed in measuring lands in Berar and Aurungabad, the value of which is as follows: 2 guz make a pand, and 20 pands a beegha, forming a square of 2,210 yards, or something less than half an acre.

Another table of measurement is the following: 20 viswassa=1 viswa, 20 viswas=1 pand, 120 pands=1 chawoor.

The linear measures employed are the Rusmee guz of 33½ inches, the cubit, and the English yard.

The Rusmee guz is thus divided: 4 tuswassoo=1 tussoo, 24 tussoo=1 guz.

This is the measure used generally for measuring timber, masonry, and buildings.

Cloth merchants divide this guz into the following: 3 fingers' breadth=1 geerah, 16 geerah=1 guz.

The cubit is divided into 12 tussoo.

The English yard measure is used by Borahs who call it waur.

The export and import duties, together with various dues and contracts, are stated to amount to rupees 65,913-11-6 for the years 1846-47. The particulars of which are appended and embrace a period of twelve months from May to the following April. These dues are farmed out to the highest bidder, who generally is required to make an advance to government, in which case he is allowed interest upon it at 2 per cent. per mensem. An allowance of 12½ per cent. upon the duties is assigned for the purpose of defraying all attendant expenses. It is not unusual for the contractor to dispose of a portion of his contract to others, reserving for himself such items as insure more certain gains, though with less profits. The karoreguree in former days, I am told, generally ranged from a lac to a lac and 15,000 rupees, since which it has diminished to its present small amount. We may observe that in

levying these duties it is not the custom to tax all classes alike; the Mahomedans enjoying advantageous privileges, not conceded to the Hindoos; the latter being compelled to pay 7½ per cent. whilst the former are only called upon for 4½. There is a shop-tax levied, varying from 2 annas to 1 rupee a year, according to the amount of business transacted.

Smuggling.

Smuggling is reported to be very general. The Naukadars who collect the mahsool receive but rupees 2½ per mensem, and it is much to be feared that this small pittance drives them into dishonest practices, for which the only remedy would be to pay them better. The articles on which the duties are evaded, principally consist of gold and silver lace, opium, ganga, ghee and sugar.

The special trade consist in grain and other agricultural produce; the principal of which are wheat, bajree, jowarree, gram, tobacco, safflower and sugar; and a small amount of manufactured goods as kincobs, brocades, and mushroo. The raw produce is imported from the surrounding districts for the consumption of the city, and the manufactured goods exported principally to Hyderabad and Madras. Salt, iron, hardware, and English goods to the value of about rupees 3,000, consisting of piece goods, silks, broad cloths, camlets, shawls, and sundries, are imported from Bombay.

Such is a brief outline of the staple products and property connected with the city; in drawing out which I have purposely confined my observations to mere facts, reserving for hereafter, when considering the Circar in general, more detailed remarks upon commercial subjects.

I conclude with observing that though the commercial prosperity of the city has been going back of late years, it possesses in its surrounding districts the essentials of a state of things the very reverse to this; the climate, soil, natural productions, and habits of the ryots, all tending to success. With these blessings of Providence so bountifully bestowed nothing is wanting but the sagacity of man, to know how to adapt them to the increase of social happiness, as well as to the more efficient resources of the state.

Trades, Occupations, &c.

Hakeems,	6
Druggists,	47
Goldsmiths,	104
Gold-wire drawers,	1
Fine do. do.	4
Jewellers,	24
Tinselmakers,	20
Coppersmiths,	41
Blacksmiths,	56
Sword cutlers,	16
Dyers,	47
Lac bangle makers,	4
Tailors,	106
Muslin embroiderers,	17
Stone cutters,	5
Pot makers,	65
Carpenters,	17
Gharree makers,	7
Oil makers,	262
Butchers,	85
Cooks,	17
Distillers,	35
Bricklayers,	80
Chunam makers,	7
Brocade weavers,	25
Tape makers,	5
Weavers,	135
Dhobees,	246
Malees,	341

	Shoe makers,	40
	Tobacconists,	35
	Tanners,	45
	Sweetmeat makers,	45
	Gunny weavers,	30
	Pipe makers,	8
	Cotton weavers,	37
	Masaulchees,	62
	Gaolees,	95
	Flower garland makers,	16
	Musicians,	36
	Nautch girls with taifa,	105
	Nautch girls without do.	65
Borahs, 168.	Kinkob weavers,	7
	Silk dyers,	4
	Black thread dyers,	4
	Bangle sellers,	32
	Tinmen,	5
	Iron smiths,	15
	Slipper makers,	4
	Lace makers,	15
	Moullahs,	3
	Jain Priests,	7
	Gosaye and Byragees	117
	Schoolmasters,	42
	Moonshees,	5
	Pundits,	7
	Prisoners,	185
	Europeans and Eurasians,	25

***Custom Duties payable on Goods imported into and exported from the city of Aurungabad, from May,* 1846, *to April,* 1847.**

Enumeration of Goods.	Quantity.			Value.			Duty.		
	Pul.	M.	Sr.	Rs.	A.	P.	Rs.	A.	P.
Cotton, cleaned, - - -	47	2	23¾	1160	8	9	82	12	3
Do. uncleaned, -	122	2	7¼	944	5	6	88	14	6
Do. thread, - - -	8	2	36½	728	11	6	29	6	0
Do. piece goods, E - pieces			520	2267	11	6	81	2	9
Do. do. do. N (silk border) pieces	208			735	1	0	24	5	9
Do. bags puddum, bundles	36			0	0	0	1	10	0
Shawls, Europe, pieces	262			528	12	0	17	13	9
Silk piece goods, E pieces	55			1231	3	9	40	12	6
Blankets, red, - - No.	4			4	12	0	0	2	9
Broad cloth, - - yards	476			922	0	0	35	2	0
Silk, 1st sort, - - -	11	0	9½	18677	2	0	622	8	0
Do. 2d do. - - - -	12	1	31½	3008	12	0	107	8	9
Twine, native, - - -	6	1	37½	197	4	0	13	10	9
Tat Puttee, - - No.	320			0	0	0	8	11	3
Cotton thread balls, dozens	39			31	14	0	1	1	0
Do. do. bundles, No.	200			0	0	0	4	5	6
Gloves, - - dozens	1			6	0	0	1	0	3
Stockings, - - do.	2			10	8	0	0	5	6
Hemp, (Sunn), - - -	74	1	19½	368	12	0	78	11	0
Do. Umbarree, - - -	27	2	11	319	6	6	23	2	0
Carpets, native cotton, bun.	32			80	0	0	3	3	3
Galleechas, - - - No.	18			60	0	0	2	10	0
Camlets, - - - - -	0	0	0	107	13	0	3	9	0
Coffee, - - - - - -	4	2	33¼	226	0	6	24	6	9
Sago, - - - - - -	0	0	38	19	3	0	0	11	0
Snuff, - - - - - -	2	1	2¼	472	4	0	30	4	0
Ivory, - - piece No.	1			6	0	0	0	8	6
Soap, Europe, - doz. cakes	33½			87	3	9	2	15	0
Do. Native, - - -	2	1	1½	44	6	0	2	0	0
Wax, country, - - -	0	0	31	35	2	6	1	11	3
Tea, - - - - - -	0	0	13½	41	10	0	2	5	9
Boxes of tea, - - No.	2			86	14	0	2	14	9
Wax candles, - - -	1	0	34¾	177	1	6	7	3	0
Honey, - - - - - -	5	1	15¾	204	3	0	14	1	0
Cuttle fish bones, - - -	0	0	14	6	0	0	0	6	9
Beads, - - - strings	76			57	0	0	2	3	0
Gunpowder, Europe, canisters	61			75	6	0	2	12	0
Fireworks, - - boxes	6			75	14	0	2	15	9
Braces, - - dozen	1			3	13	0	0	2	3
Paper, China, - - - -	0	0	0	162	14	0	5	6	0
Do. do. coloured, - quires	9½			18	0	0	0	14	6
Do. Europe, - - - -	0	0	0	262	14	0	8	10	6
Tin foil, - - bundles	2			1	4	0	0	0	6
Hooka bowls, - - No.	100			6	4	0	0	5	0
Red thread, - - -	0	0	28½	118	10	0	7	8	3

Enumeration of Goods.	Quantity.			Value.			Duty.		
	Pul.	M.	Sr.	Rs.	A.	P.	Rs.	A.	P.
Saltpetre, - - - - -	27	0	39	537	9	0	26	7	3
Rock salt, - - - - -	0	1	34	8	6	0	0	10	3
Alum, - - - - - -	3	2	17¼	84	8	0	5	13	0
Borax, 1st sort, - - -	0	0	7¾	6	8	0	0	7	6
Do. 2d do. - - - -	0	2	3¼	75	1	9	2	14	6
Carbonate of ammonia, -	0	1	1½	38	10	0	1	6	9
Table salt, - - - - -	1164	1	20	0	0	0	673	0	6
Black salt, - - - - -	3	1	10¾	69	4	6	4	12	0
Potash (Sujjeekhar,) - -	1	1	30	60	4	0	3	3	6
Soda (Papurkhar,) - - -	22	2	25	434	9	0	28	5	0
Budkhur, - - - - -	0	0	16	2	6	0	0	3	0
Bangurkhur, - - - -	0	0	16½	2	1	0	0	2	6
Ghee, - - - - - -	460	0	19½	0	0	0	2502	13	0
Goor, - - - - - - -	1124	0	33¾	0	0	0	1911	2	0
Tobacco, - - - - - -	431	2	19½	0	0	0	926	5	0
Sugarcandy, - - - -	18	0	35	2255	4	0	77	7	9
Tubs Sugarcandy, - - No.	10			102	0	0	3	8	0
Raub, - - - - - - -	0	0	12¾	0	0	0	0	5	3
Ravedy, - - - - - -	3	1	18¼	0	0	0	0	7	3
Kakee, (Raubs water,) - -	53	0	8	0	0	0	53	4	0
Khuplee, (Sugarcandy spoilt,) -	16	1	10	0	0	0	3	2	9
Sugar soft, - - - - -	596	2	5¼	31551	15	6	2211	10	6
DRUGS AND DYEING STUFF.									
Safflower, - - - - -	116	0	30	2432	10	3	170	7	0
Turmeric, 1st sort, - - -	78	2	25	2705	15	0	159	15	3
Do. 2d do. - -	3	2	30	23	3	0	1	8	3
Do. 3d do. - - - -	0	0	36	9	8	0	0	10	6
Poppy seeds, - - - -	28	1	13¼	404	14	6	32	3	0
Betel nuts, 1st sort, - - -	66	0	24¼	2108	7	6	136	14	6
Do. 2d do. - -	162	1	39½	7283	4	6	397	14	9
Do. 3d do. - - - -	17	2	22	442	13	0	30	1	6
Gall nuts, - - - - - -	0	0	8	7	0	0	0	7	3
Castor seeds, - - - - -	0	0	8	0	3	3	0	0	6
Goolaul, (red stuff,) - -	6	1	21½	164	0	0	11	9	9
Aloes, - - - - - - -	0	0	3	0	8	0	0	0	6
Prussian blue, - - - -	3	0	8½	895	5	0	48	5	3
Opium, - - - - - - -	4	2	12¾	462	3	0	286	0	3
Chucksoo seeds, - - - -	0	0	11	3	8	0	0	2	0
Kirmizdana, (Cochineal,) - -	1	1	10	1792	6	6	67	12	0
Small gall nut, (Ball Hueda,)	1	0	11	14	10	0	1	2	0
Black hellebore, - - - -	0	1	6	31	13	0	1	11	9
Zafuran, (Saffron,) - -	0	0	1½	99	8	0	5	13	6
Pellitory, - - - - - -	0	0	6	7	8	0	0	7	6
Indigo, (Europe,) - - -	0	0	1½	2	13	0	0	1	6
Kuss, - - - - - - -	0	1	5¾	39	6	9	8	14	9
Senna leaves, - - - -	1	1	19	56	11	6	3	8	6
Croton seeds, - - - - -	0	0	1⅛	0	8	0	0	0	6

Enumeration of Goods.	Quantity.			Value.			Duty.		
	Pul.	M.	Sr.	Rs.	A.	P.	Rs.	A.	P.
Camphor, - - - - -	2	0	29½	528	5	3	33	1	9
Salep Misree, - - - -	0	0	7¼	0	15	0	0	1	0
Rhubarb, - - - - -	0	0	2½	0	15	0	0	1	0
Brimstone, - - - -	2	0	16½	70	13	0	4	2	6
Bang, - - - - - -	2	1	32	0	0	0	5	13	9
Essence peppermint, bottles	6			9	6	0	0	5	0
Rose water, - - ,,	0	0	10	15	0	0	0	8	0
Rose flower buds, - -	1	1	20¼	55	6	6	2	15	9
Sweet flag, - - - - -	0	2	8	6	9	6	0	9	6
Tujj, - - - - - -	0	2	12½	11	12	6	0	14	0
Ganja, - - - - - -	14	0	39¼	0	0	0	75	7	0
Cheerayta, - - - -	0	0	19	9	8	0	0	10	0
Cheeroonjee seeds, - -	2	2	25	175	9	6	11	12	6
Hurmuzree (red earth,) - -	9	1	9	90	4	0	7	15	9
Nugesur (cassia buds,) - -	0	2	9¼	13	10	0	1	0	6
Flower of Dawra, - - -	1	2	22½	24	1	6	1	15	9
Talmachana seeds (Barleria longifolia,) - - - -	0	0	1	0	10	0	0	0	6
Succory (Kasnee,) - -	0	1	12½	5	6	0	0	6	3
Kacphul (an aromatic bark,) -	0	0	13¼	5	8	0	0	6	6
Mathee, - - - - -	21	1	18	176	11	0	15	6	6
Mydakachoor, - - - -	0	1	22	9	4	0	0	11	3
Sun flower seeds, - - -	0	0	14	14	0	0	0	14	6
Ispagool seeds (Fleawort,) -	0	1	18½	3	8	0	0	4	3
Ghowhalla, - - - - -	0	0	14¼	5	14	9	0	5	0
Pistachio flower, - - -	1	1	14½	174	5	3	7	11	0
Kildera flower, - men loads	10			0	0	0	0	8	0
Khobkala seeds, - - -	1	0	12	71	12	3	4	6	0
Tajput (cassia leaves,) - -	2	1	28	68	4	0	4	14	9
Sungjeera (soapstone,) - -	0	0	30	33	7	6	1	14	9
Keerakussees (Acanthus ilicifolia,) - - - - -	5	0	19	99	4	0	6	8	0
Soofaid mooslee (root of asparagus sarmentosus,) - -	0	1	30¾	18	15	0	1	5	0
Koonkoo (red powder,) - -	3	0	7	63	6	0	4	12	0
Sookabaroza, - - - -	1	0	11	17	0	0	1	5	3
Large gall nuts, - - -	0	0	7	5	4	0	0	5	6
Selaruss oil, - - - -	0	1	9½	83	0	0	5	14	9
Seekakai nuts (menio detergens,)	4	2	16½	79	10	6	5	3	9
Balunga seeds, - - -	0	0	19½	9	15	0	0	10	3
Mydawood, - - - - -	0	2	10	13	8	0	1	0	6
Kajoo nuts (cashew nuts,) -	0	0	24	5	5	0	0	3	6
Kuppoorcaeheeree (Zedoary,) -	1	1	17¼	88	4	0	5	13	3
Flowers of Birmee (Dyer,) -	0	1	10¾	31	12	6	1	12	3
Punch leaves, - - -	0	0	3	1	2	0	0	1	0
Puchkhara (impure salt,) -	0	0	19½	4	12	0	0	5	3
Sappara wood, - - -	2	2	12	73	14	0	5	5	9
Root of the Kala mooslee, -	0	0	14	4	11	9	0	5	3

...numeration of Goods.	Quantity.			Value.			Duty.		
	Pul.	M.	Sr.	Rs.	A.	P.	Rs.	A.	P.
...Balajj,	0	2	27	10	11	6	0	14	3
...(seeds of waterlily,)	5	2	17¼	453	13	6	23	14	3
...root,	0	2	18	21	2	0	1	5	0
...root of Puttanclode,	1	1	35	73	2	0	2	13	9
...or (cassia bark,)	0	0	5	3	5	0	0	3	6
... nuts,	4	0	13	92	3	6	6	11	6
...ng,	0	2	15	13	13	0	1	0	9
...f marking nuts,	2	0	17½	10	2	0	0	14	9
...a,	0	0	2	2	8	0	0	2	6
...root,	0	0	4¼	4	4	0	0	4	6
...n root,	0	0	9	21	5	0	0	12	6
...ds,	0	0	34	13	14	0	0	15	0
...s (liquorice,)	0	0	3¼	4	3	3	0	3	3
...eenee (allspice,)	0	0	6	4	8	0	0	4	9
...nba seeds,	0	1	32	9	0	0	0	11	6
Earths.									
...e,	3	2	25	45	5	0	3	12	6
..., 1st sort,	4	0	37	78	2	0	5	3	3
2d do.	1	2	33¼	60	14	0	4	4	9
	0	0	39	4	8	9	0	3	0
...ade (yellow earth,)	0	0	14	2	6	0	0	2	9
...er (white earth,)	1	0	11	76	14	0	5	1	0
... (red earth,)	0	0	5	4	13	6	0	2	9
... Dried and Undried.									
...ts, No.	400			1	8	0	0	1	6
...nuts, ,,	186			1284	6	9	95	11	9
... nuts,	0	0	0	13	0	0	0	11	3
	7	0	13¾	184	6	9	12	10	9
...et,	11	2	9½	188	10	6	13	4	6
	4	2	3	234	3	6	14	5	0
...ry,	44	2	25¾	714	10	9	54	1	0
...ts, dry,	75	1	6½	2039	4	0	143	1	0
fresh, No.	29,316			1410	8	6	99	7	0
shells, ,,	400			11	0	0	0	11	3
...,	22	1	14¼	735	10	6	45	1	3
...lums,	0	0	10¼	6	10	0	0	5	9
...nuts,	2	2	2½	132	10	0	7	11	9
...pples, bullock loads,	119			0	0	0	16	11	6
...eberry,	0	2	8	3	5	0	0	5	9
...goes,	1	2	25	30	14	0	2	4	0
...b, Persian plums,	0	0	5¼	4	11	0	0	4	0
Grain.									
...,	10130	0	0	0	0	0	2540	0	6
	14138	1	20	0	0	0	3837	0	0
	15407	0	0	0	0	9	5606	0	0

Enumeration of Goods.	Quantity.			Value.			Duty.		
	Pul.	M.	Sr.	Rs.	A.	P.	Rs.	A.	P.
Gram, - - - - - -	5030	0	0	0	0	0	2035	0	0
Kuldee, - - - - - -	417	0	0	0	0	0	215	2	0
Rice, - - - - - -	1118	1	20	0	0	0	673	13	0
Tillee, - - - - - -	517	1	20	0	0	0	328	0	[illegible]
Dall, (tour and ooreed,) -	31	0	0	0	0	0	15	15	[illegible]
Rajgheera, - - - - -	37	1	21	378	2	3	32	9	[illegible]
Cotton seeds, - - - -	5	2	8	17	0	0	2	7	[illegible]
Gums, &c.									
Dawra gum, - - - - -	0	0	35	5	4	0	0	6	
Lac shell, - - - - -	2	1	15	83	6	0	4	0	
Dammer, - - - - - -	1	0	14	31	8	0	2	4	
Olibanum, - - - - -	1	2	8¼	47	4	0	2	12	
Babool gum, - - - - -	20	2	12¼	434	11	3	28	0	
Assafœtida, 1st sort, - -	0	2	14	190	14	0	12	1	
Do. 2d do. - - -	1	0	5¼	105	0	0	7	0	
Deckamallee, - - - - -	0	1	32¼	15	4	0	1	1	
Catechu, 1st sort, - - -	10	0	32¼	467	13	9	30	11	
Do. 2d do. - - - -	0	1	2¼	13	2	0	0	14	
Benjamin, - - - - -	3	1	26½	201	6	6	13	4	
Lac, raw, - - - - - -	27	2	36	889	5	6	39	14	
Gundabaraza, - - - -	0	0	20	18	2	0	0	10	
Roomee muctkee, - - -	0	0	1½	8	12	0	0	4	
Hardware.									
Brass and iron locks, - dozs.	104½			33	3	0	4	4	
Flints, - - - - - No.	600			3	0	0	0	3	
Looking glasses, - - „	900			120	0	0	5	0	
Hanging lamps, - - „	10			52	0	0	2	1	
Scissors, - - dozens	32			42	15	6	1	7	
Padlocks, - - - - „	90½			107	6	6	3	10	
Penknives, - - - - „	64			130	4	0	4	4	
Iron spoons, - - No.	350			9	8	0	0	5	
Betel nut cutter, - - „	29			18	5	6	0	9	
Files, - - - dozens	3			6	0	0	0	3	
Steel pens, - - - - „	9			5	0	0	0	2	
Knife handles, - - - „	10			2	0	0	0	1	
Sword do. - - - No.	20			5	10	0	0	8	
Cooking utensils, copper & brass.	3	0	0	0	0	0	27	4	[illegible]
Nails, - - - - - -	0	1	20	0	0	0	1	8	[illegible]
Brass wire, - - - - -	0	0	0	37	8	0	1	8	[illegible]
Iron do. - - - - -	0	0	0	18	12	0	0	12	[illegible]
Window glass, - - - -	40 dos. panes			90	0	0	3	9	[illegible]
Glass ware, - - No.	156			68	0	0	2	9	[illegible]
China do. - - dozens	211			10	14	0	6	6	[illegible]
White paint, - - - - -	0	0	31	16	0	0	1	1	0

Enumeration of Goods.	Quantity. Pul.	M.	Sr.	Value. Rs.	A.	P.	Duty. Rs.	A.	P.
ups, - - - - No.	221			4	12	0	0	2	3
whips, - - - „	18			0	0	0	1	2	0
bridles, - - - „	405			50	0	0	1	5	0
hooka, - - - „	16			1	4	0	0	0	6
IDES, LEATHER, &c.									
- bullock loads	5			0	0	0	8	13	3
tanned, - pieces	182			0	0	0	8	13	0
skins, - - No.	5			3	14	6	0	2	9
n buckets, - - „	4			0	0	0	0	1	6
l, - - - - „	4			0	0	0	0	9	9
METALS.									
, - - - - -	4	2	7¼	646	12	0	35	4	0
tes, - - dozens	40½			75	0	0	3	0	0
coins, - bags	57			0	0	0	2	14	0
- - - - - -	1	1	33	64	2	0	2	5	9
ountry, - - - -	8	1	10	252	8	0	9	8	0
urope, - - - - -	20	3	10	0	0	0	63	6	0
- - - - - -	0	1	20	12	0	0	0	14	0
sheets, - - -	2	1	0	0	0	0	21	0	0
g (Tamchenee,) - boxes	3			75	0	0	3	0	0
lver, - - - „	5			7	8	0	0	7	6
MINERALS.									
lead, - - - - -	2	1	9¾	51	0	0	3	5	0
do. - - - - -	3	2	2½	208	14	0	12	0	3
ica, - - - - -	0	0	20½	20	0	0	0	11	6
ge, - - - - -	0	0	4½	3	6	0	0	3	3
ret antimony, 1st sort,	0	0	4½	9	10	0	0	6	3
do. 2d do.	0	0	21	13	2	0	0	13	9
of Arsenic, - - -	0	0	8¾	12	7	6	0	13	0
gris, - - - - -	0	0	11½	49	4	0	2	9	3
itriol, - - -	0	0	23½	27	0	0	1	12	0
ive sublimate, - -	0	0	2	9	0	0	0	4	6
s red lead, - No.	17			31	12	0	2	0	9
ent, - - - - -	0	1	35½	66	0	0	4	4	6
moniac, - - - -	10	0	25¾	489	6	0	30	9	0
te of copper, (Morechoor,)	0	0	5	6	2	0	0	6	6
ad powder, (Hingole,) -	0	0	2¼	16	3	6	0	8	6
o. do. bundles, No.	7			15	8	0	0	8	3
OILS.									
l wood oil, - -	0	0	22¼	56	10	3	1	13	9
do. - - -	0	0	20¼	153	2	0	6	8	9
do. - -	0	0	2½	3	12	0	0	2	6
r do. - - -	0	0	10	0	0	0	0	5	6

Enumeration of Goods.		Quantity.			Value.			Du
		Pul.	M.	Sr.	Rs.	A.	P.	Rs.
Cocoanut oil, - - - -		9	2	1½	367	8	0	23
Oil of chucksook, - - -		0	0	7½	0	14	0	0
Malkumnee oil, - -		0	0	3½	3	8	0	0
Spices.								
Long pepper, - - - -		0	1	0	53	13	6	2
Black do. - - -		4	0	38¾	242	9	9	16
Nutmeg, - - - - -		0	1	35	53	15	6	3
Coriander seed, - - -		58	2	20	1129	14	9	85
Mustard do. - - -		10	2	23¾	130	10	0	10
Cummin do. - - -		5	2	30	266	5	0	15
Cloves, - - - - -		5	1	0	746	3	0	41
Cardamoms, - - -		1	2	29½	608	14	0	26
Mace, - - - - - -		0	0	8	43	13	0	1
Radish seeds, - - -		0	0	19	1	15	0	0
Dry Ginger, - - - -		2	2	24	194	1	0	12
Black cummin seed, - -		3	2	22¾	32	6	0	2
Cinnamon, - - - - -		1	1	32¾	137	2	9	7
Carrot seed, - - -		0	0	3	0	6	0	0
Anise, - - - - - -		3	0	30¾	61	4	6	4
Chillies, - - - - -		5	2	18½	0	0	0	13
Garlic, - - - - - -		0	0	9½	0	0	0	0
Dill seed, - - - - -		26	0	9¾	205	6	0	20
Gateepeepul, - - - -		0	1	8	24	8	0	1
Shajeera, - - -		2	1	14¾	220	4	0	13
Cress, - - - - - -		0	1	24	5	4	0	0
Onion seed, - - -		0	1	27	13	6	0	0
Beans, - - - - - -		0	0	2½	0	5	0	0
Sundries.								
Mats, palm, -	men loads,		86		0	0	0	0
Palm leaves, -	do.		21		0	0	0	0
Bundles of grass,	blk. loads		117		0	0	0	2
Kurbee, - -	do.		1017		0	0	0	40
Broken bangles, -	do.		46		0	0	0	7
Dung cakes, -	do.		156		0	0	0	0
Dried fish, - - - - -		2	0	30	0	0	0	5
Bangles, -	blk. loads		14		0	0	0	31
Woods.								
Rattans, - -	bundles		2		13	14	0	0
Bamboos, 1st sort,	No.		2349		0	0	0	17
Do. 2d do.	,,		3120		0	0	0	29
Firewood,	blk. loads		2519		0	0	0	45
Charcoal, - -	do.		2553		0	0	0	100
Teak knots, - - - -		0	0	0	2446	10	3	316
Jungle wood timbers, - -		0	0	0	658	12	0	49
								28671
Add amount of dues not declared,		......	..	...	......	...	...	7609
Total...		....	..	..	...	..	..	36281

Enumeration of Goods.	Quantity.			Value.			Duty.		
	Pul.	M.	Sr.	Rs.	A.	P.	Rs.	A.	P.
Exports.									
re, - - - - - -	1	1	34¼	23	0	0	1	4	0
- - - - -	0	1	20	0	0	0	0	8	0
- - - - - - -	22	0	35	0	0	0	42	8	6
- - - - - - -	10	1	20	0	0	0	2	10	0
flour, - - - - -	0	1	20	0	0	0	0	4	0
g, - - - - -	0	2	10	0	0	0	0	13	6
wder, native, - -	0	1	15	18	0	0	0	12	0
hemp,) - - - -	0	0	20	0	0	0	0	1	6
- - - - - No.		20		0	8	0	0	0	6
- - - pairs		50		33	8	0	1	11	3
ooks, - - - No.		17		21	8	0	1	6	0
y paper, - bundles		57		96	12	0	6	4	6
puttee, - - do.		20		0	0	0	5	0	6
oil, - - - do.		90		0	0	0	14	3	0
rks, - - - - -	0	0	0	51	14	0	2	8	9
vire, - - - tolas,		3412		3412	0	0	136	8	0
e gota kinaree lace, -	0	0	.0	16588	0	0	667	0	0
oo, - - - - -	0	0	0	25440	0	0	1488	8	9
, - - - - -	0	0	0	15560	0	0	623	0	0
aps, - - - - -	0	0	0	226	0	0	9	10	0
oe, - - - - -	0	0	3	4	8	0	0	4	6
hread, - - - - -	0	0	½	0	15	0	0	0	9
do. - - - - -	0	0	3	1	12	0	0	1	9
otton, - - bundles		2½		3	2	0	0	3	0
, country, - - -	0	0	¼	0	4	0	0	0	3
gs and Dyeing Stuffs.									
ver, - - - - -	0	0	14½	2	4	0	0	2	9
, - - - - -	0	0	3	24	8	0	1	8	9
tone, - - - - -	0	0	2	0	12	0	0	0	9
a nuts, - - - -	0	0	5	1	0	0	0	1	0
nuts, - - - - -	0	0	16	6	0	0	0	6	3
l (red stuff,) - -	0	0	30	15	0	0	0	15	3
u, - - - - - -	0	0	⅛	0	8	0	0	0	6
golee, - - - - -	0	0	9½	1	8	0	0	1	6
, - - - - - -	0	0	2	2	0	0	0	2	0
lwood, - - - -	0	0	4	1	0	0	0	1	0
Thann, - - - - -	0	0	0	374	15	9	19	0	0
- - - - - -	0	0	18	1	1	0	0	1	6
nuts, - - - No.		3600		162	0	0	11	7	6
, - - - - -	0	1	20	0	0	0	1	3	0
, - - - - - - -	59	0	0	0	0	0	59	0	3
alee oil, - - - -	0	0	19	38	2	0	1	5	9
uttee, - - - - -	0	0	13	60	2	0	1	3	0
r, - - - - - -	0	0	3½	312	11	6	16	0	9

Enumeration of Goods.	Quantity.			Value.			Duty.		
	Pul.	M.	Sr.	Rs.	A.	P.	Rs.	A.	P.
Rose water, - - - -	0	0	5	6	0	0	0	5	6
Goolkund, - - - - -	0	0	13¼	27	0	0	1	0	0
Iveny leaves, - - - -	0	0	34¼	22	2	0	1	2	3
Shell lac, - - - - -	1	1	24½	209	0	9	7	10	6
Preserved Gooseberry, -	0	0	6	8	12	0	0	6	0
Gundabaeoza, - - -	0	0	5	7	8	0	0	4	0
SPICES.									
Cardamoms, - - - -	0	0	½	1	1	0	0	1	0
Cloves, - - - - -	0	0	1¼	2	0	0	0	7	3
Nutmeg, - - - - -	0	0	¼	3	0	0	0	3	0
Mace, - - - - - -	0	0	⅛	2	0	0	0	0	6
GRAIN.									
Bajree, - - - - -	0	2	10	0	0	0	0	0	3
Rice, - - - - - -	1	0	0	0	0	0	1	0	0
Dall, - - - - -	0	2	20	0	0	0	0	6	0
Black grapes, - - -	0	0	11	9	0	0	0	10	0
Figs, - - - - -	0	0	4	1	0	0	0	1	0
Sungtra, Oranges, } Kowla do. } bul. loads		104		0	0	4	156	3	0
Narungee do. - - do.		48½		0	0	0	48	8	0
SUNDRIES.									
Raw Silk, - - - - -	0	0	8¾	55	0	0	7	2	6
Verdigris, - - - - -	0	0	1	6	0	0	0	3	6
Vinegar, - - - - -	0	2	0	40	0	0	1	7	6
Leathern vessels, - - No.		114		0	0	0	5	14	9
Tanned skins, - - - „		697		0	0	0	10	6	9
Taut, - - - - - -	0	1	5	0	0	0	0	14	0
Hooka pipes, - - - No.		100		6	4	0	0	5	0
Painted chillums, - - „		381		0	0	0	0	14	6
Painted earthen ware, - „		75		0	0	0	0	7	3
Hand baskets, - - „		21		0	0	0	0	8	3
Tin sieves - - - - - „		124		0	0	0	3	9	3
Bangles, - - - sets		43		33	0	0	1	7	0
Beche moraba, - - -	0	0	2½	20	0	0	1	4	3
Waist rings, - - - -	0	0	0	71	0	0	5	14	0
Painted earthen toys, -	0	0	0	0	0	0	1	2	9
Rattans, - - - bundles		4		0	0	0	1	0	6
							3379	3	3
Add amount of dues not declared,	....	...	..	....	..	...	2946	12	9
Total...	....	...	...	....	...		6326	0	0

Enumeration of Goods.	Quantity.			Value.			Duty.		
	Pul.	M.	Sr.	Rs.	A.	P.	Rs.	A.	P.
Imports to Cantonment.									
Sugar, soft,	8	1	0	0	0	0	35	13	3
Sugarcandy,	0	0	9	0	0	0	0	6	6
Molasses,	1	1	3	0	0	0	4	0	9
Umbarree, (hemp,)	10	1	10	0	0	0	9	5	9
Ghee,	64	0	3¾	0	0	0	224	2	3
Ghoor,	128	0	6	0	0	0	218	14	3
Kakee,	51	1	24	0	0	0	51	7	6
Tobacco,	75	0	34	0	0	0	188	3	9
Salt,	125	2	10	0	0	0	141	3	0
Dates, dry,	4	1	26	0	0	0	18	3	6
Do. wet,	0	0	3	0	0	0	0	0	9
Saltfish,	2	0	30	0	0	0	5	10	0
Leathers,	208	0	0	0	0	0	11	15	6
Shoes, pairs	23			0	0	0	0	10	6
Grass bundles, bullock loads	5			0	0	0	5	9	6
Native piece goods,	0	0	0	2005	0	6	} 350	14	0
Europe do.	0	0	0	5012	0	0	}		
Cotton thread, balls	4½			0	0	0	0	3	0
Cotton bags, No.	53			0	0	0	1	8	3
Twine,	0	0	23½	0	0	0	0	15	9
Drugs and Dyes.									
Castor oil,	0	0	2	0	0	0	0	0	6
Catechu,	0	1	17	0	0	0	2	12	0
Opium,	0	0	4	0	0	0	1	0	0
Safflower,	0	0	32	0	0	0	1	9	6
Turmeric,	0	0	5	0	0	0	0	8	0
Mawa,	118	1	0	0	0	0	399	6	0
Grain.									
Wheat,	1500	0	0	0	0	0	}		
Gram,	2700	0	0	0	0	0	} 3353	5	3
Jowarree,	4200	0	0	0	0	0	}		
Bazree,	2386	0	0	0	0	0	}		
Rice,	2364	1	20	0	0	0	223	8	9
Tillee,	14	1	20	0	0	0	12	11	0
Toor,	20	1	20	0	0	0	7	12	6
Kurrud,	15	0	0	0	0	0	41	9	0
Khullee,	37	2	20	0	0	0	7	1	6
Spices, &c.									
Black Pepper,	0	1	5	0	0	0	0	13	0
Chillies,	9	2	8	0	0	0	5	9	6
Ginger,	0	0	30	0	0	0	0	5	0
Ganja,	0	0	4½	0	0	0	2	11	0

Enumeration of Goods.	Quantity.			Value.			Duty.		
	Pul.	M.	Sr.	Rs.	A.	P.	Rs.	A.	P.
VEGETABLES AND SUNDRIES.									
Tamarind, - - - - -	7	2	34	0	0	0	5	15	6
Cocoanuts, fresh, - - No.	200			0	0	0	1	4	0
Do. dry, - - -	4	1	26	0	0	0	18	3	6
Plums, - - - - -	0	0	5	0	0	0	0	2	6
Poppy seeds, - - - -	0	0	12	0	0	0	0	1	3
Almonds, - - - - -	0	0	22	0	0	0	1	1	3
Betel nuts, - - - -	3	0	0	0	0	0	12	0	0
Ground nuts, - - - -	0	2	20	0	0	0	1	5	0
Dry mangoes, - - -	0	0	5	0	0	0	0	0	9
Onions, - - - - -	1	0	0	0	0	0	0	2	0
Mangoes, - bullock loads	55½			0	0	0	57	4	6
Custard apples, - do.	252			0	0	0	9	15	3
Grapes, - - do.	8			0	0	0	6	0	0
Mukkai and Sugar Cane, -	55			0	0	0	1	12	6
Betel leaves, bullock loads	61½			0	0	0	147	0	9
Vegetables, - do.	985			0	0	0	49	3	9
Grass and Khurbee, do.	642			0	0	0	9	6	9
Bamboo, 1st sort, do.	62			0	0	0	12	5	0
Do. 2nd do. - do.	139½			0	0	0	26	2	6
Charcoal, - ass loads,	61			0	0	0	1	12	6
Ravedy, - - - - - -	4	0	6½	0	0	0	12	3	0
Khuplee, - - - - -	0	1	0	0	0	0	0	12	0
Tatputtee - - - - -	41	0	0	0	0	0	1	7	6
Kumbul, - - - No.			50	0	0	0	1	8	9
Toddy, - - - - pots	1225			0	0	0	52	14	0
Brass and Copper Vessels,	2	0	33½	0	0	0	17	11	0
Firewood, - bullock loads	944			0	0	0	35	8	0
Contract for cattle sale, Hd.	100			0	0	0	37	10	9
Do. for sheep and cow butcher,	0	0	0	0	0	0	158	0	0
							6000	2	6
Deduct Excess as declared in General Abstract,.........	....	..	..	....	...	..	990	7	6
Total...	....	...	...	....	...	...	5018	11	0
GENERAL ABSTRACT OF CITY DUES.									
Duty on Imports, - - -	36281	0	6	0	0	0	0	0	0
Duty on Exports, - -	6326	0	0	0	0	0	0	0	0
Duty on Imports to Cantonment,	5018	11	0	0	0	0	0	0	0
				47625	11	6			
Contract for Sheep Butcher, -	480	0	0	0	0	0	0	0	0
Do. Cow do. -	504	0	0	0	0	0	0	0	0
Contract for sale of betel leaves,	2400	0	0	0	0	0	0	0	0

Enumeration of Goods.	Quantity.			Value.			Duty.		
	Pul.	M.	Sr.	Rs.	A.	P.	Rs.	A.	P.
Abkaree contract, - - -	7800	0	0	0	0	0	0	0	0
Contract for sale of cattle,	504	0	0	0	0	0	0	0	0
Do. for Rumnas, - -	2400	0	0	0	0	0	0	0	0
Do. for sale of vegetables,	600	0	0	0	0	0	0	0	0
Do. for Mint and waste, land within the walls, -	3600	0	0						
	—	—	—	18288	0	0			
Grand Total...	...	...	...	65913	11	6			

II.—*Observations on the Language of the Gonds, South of the Nerbudda. By* MR. CHARLES EGBERT KENNET.* *Communicated by the* REV. W. TAYLOR.

It is now no longer a prevalent opinion that the Sanscrit is the parent of the principal languages of India. The following theory was advanced in the preface to the IVth. Part of Dr. Rottler's Tamil and English Dictionary, by the Rev. Wm. Taylor, who edited that work after the death of its author.

"The present writer" says Mr. Taylor speaking of himself "will hazard an opinion (derived in a very great degree from wading through the polyglot Mackenzie collection of MSS.) that there was originally one simple, homogeneous dialect spoken by rude simple aborigines from Himalaya to Cape Comorin: the earliest probable refinement was in the Pali of the North and the Tamil of the extreme South. The Canarese ceased probably to be simply vernacular from the era of Mayura Verma, and the Malayalam afterwards, when the Brahmans had spread themselves on the Western Coast.

* These papers were drawn up from a less perfect specimen of the language of the Gonds which appeared in one of the Calcutta Diocesan Committee's Reports. "The Narrative of the Second Visit to the Gonds" herewith sent contains not only a fuller vocabulary of words, but also some notices of the Grammar of the dialect.

CHARLES EGBERT KENNET.

EDEYENGOODY, 5th October, 1849.

The Telugu did not probably cease to be purely vernacular until the cessation of the Magadha kingdom of Behar, and the formation of the old Calinga and Chalukya dynasties. It is further probable that the Sanscrit assumed its own form by engrafting numerous Pehlevi, or Chaldaic terms of science, or art, or even of common convenience on the old Pali; and the Sanscrit in this last shape every where as the Brahman colonists spread themselves, has so very extensively enlarged, or enriched the Native dialects, or made them copious and sonorous that it need not cause surprize if in language, as in history, the colonist has been deemed aborigine, and the intruder, Native." —pp. ii., iii.

That the Telugu is not derived from the Sanscrit has been elaborately and successfully proved in the preface to Campbell's Telugu Dictionary, and the proof, it is said, incidentally goes to support in some degree the claims of the Tamil language, also to being an original tongue. The considerations which lead to such a conclusion with respect to the latter are thus briefly, but clearly stated by Mr. Taylor: "radically the Tamil and Sanscrit are entirely different, the comparative bareness of the Tamil alphabet, its inability to indicate Sanscrit sounds without borrowed characters, the total difference in pronouns, in numerals, in many nouns, verbs, adverbs, technical terms of Grammar, and similar matters."—p. ii. Preface.

To these remarks may be added one more from the pen of the Rev. Bernard Schmid which occurs in a paper that appeared in the 12th No., vol. IV. of the Madras Literary Journal. "The construction of the Tamil, Maleialam, Karnàtaka, and Telugu (I think also that of the Konkanese and Orissa), is most strictly conformed to the rules of a genuine *original* language, as the verb invariably concludes the sentence, and although many *Sanscrit* words are found in these dialects, yet it is evident that before the Brahmins gained any influence over these tribes, their dialects were grammatically formed and fixed, nor did the Brahmanical tribe ever *violently* interfere in their formation."—p. 123.

The specimen of the language of the primitive tribes of the Gonds printed at the end of the Sixteenth Report of the Calcutta Diocesan Committee of the Society for the Propagation of the Gospel in Foreign Parts, contains so many words bearing a most striking affinity to the

Tamil that it has been deemed likely to furnish some sort of confirmatory evidence to the theory of an original substratum, on which the principal dialects of the country have grown and been developed: if a relationship can be traced between the languages of races of men dwelling in one common country, but divided by an extent of land sufficient to induce a belief that no intercourse was ever maintained, and characterized by features in social, and individual life indicating respectively the advances, and transformations of the civilizing principle, and the energy of mental activity, and the stagnant and motionless state of rude and barbaric tribes who have known little or no advancement from periods of remote antiquity.

What will now be attempted, is, to show that notwithstanding these lines of contrast between the more refined nations of the South, and the ruder and simpler inhabitants of the mountains, yet their languages, marked by a diversity fully accountable by the circumstances of their relative condition, have withal a certain resemblance, a certain family aspect, which it is impossible to overlook or deny.

I. The class of words selected in the first place consists of such as are exactly similar in their elementary formations.

1. Water	Gondí	Ir.	Tamil நீர். Ner—Water.
	Rakarry, Sodrajee.	*S.*	Sanscrit Nira, from Ni to obtain. The rejection of the initial consonant is easily conceivable, and what renders this probable is the absence of the same consonant in the Gondí word "*to receive*" or "*obtain*" *yetalle*: the last syllable *alle* or *ille* being only the usual termination of their verbs.
3. Wood	Gondí	Katya.	Tamil கட்டை. Kattai—"1. Trunk of a tree, block, a piece of timber."—Rottler.
5. Tree	Gondí	Marra.	Tamil மரம். Marrum a tree.

13.	Buffaloe	Gondí	Armi.	Tamil எருமை. Arumi—a buffaloe.
		Tullekaroo. S.		
17.	Dog	Gondí	Nai.	Tamil நாய். Nai—a dog.
18.	Tiger	„	Pulli.	„ புலி. Pûlle—a tiger.
		Kraudee. S.		
19.	Deer	Gondí	Kurs.	„ குருளை. Kûruler—a word common to the young of animals of a class under which the *deer* is included.—Negundu—also Rottler.
22.	Hare	„	Malol.	Tamil முயல். Mûyal—hare.
23.	Goat	„	Yeto.	„ ஆடு. Adoo—which in the oblique form takes டு. ஆட்டுக்கு, ஆட்டு—āttu a goat.
24.	Rat	„	Alli.	„ எலி. Alli—rat.
25.	Pig	„	Paddi.	„ பன்றி. Pundri—pig.
26.	Bird	„	Pitte.	„ பட்சி. Putche — a common word for all birds.—Sanscrit.
27.	Man	„	Mandsal.	„ மனுஷன். Manûshun.—Wilson's Sanscrit Dict. p. 650. Manuja and Manushya.
28.	Woman	„	A'r.	„ ஆள். A'l—the sign of the feminine.—Nunnool, chapter on words பதவியல் §. 13.
29.	Boy	„	Pergal.	„ பயல். Payal—a youth, boy.
30.	Girl	„	Pergi.	„ Clearly derived from the masculine form.
31.	Father	Gondí *Abbah. S.*	Dada	„ தாதா. A father, dhadha. Wilson's S. D. p. 437. Dhatri. Dhata.
32.	Mother	Gondí *Ayah. S.*	Dai.	„ தாய். Thai, a mother.

33.	Body	Gondí	Mendol.	Tamil உடல். Oodol, a body. மண்டை, mundei, a skull. There is a probable combination of these two words in the formation.
34.	Head	,,	Talla.	,, தலை. Thalai, head.
		Tulao. M.		
35.	Hair	Gondí	Chundi.	;, கொண்டை. "A tuft of hair upon the head."—Rottler. (Kondei.)
		Malakah. S. Merka. M.		
		Moasí	Chuti.	,, சுடிகை. Chudikei, the same in meaning as the former.—Wilson's S. D. p. 335. Jutaca.
36.	Eyes	Gondí	Kank.	,, கண். p. கண்கள். Kunkul.
		Kannu. M.		
40.	Teeth	Gondí	Palk.	,, பல். p. பல்கள். Pulkul, original form—later பற்கள்.
		Patakah. S.		
42.	Belly	,,	Pir	,, வயிறு. Vayiru, a similar form of the word is found in the language of the Todavers the aborigines of the Neilgherries—bìr, belly.—Madras Lit. Journal, No. 14, p. 156.
		Tutee. M.		
47.	Hand	Gondí	Kai.	Tamil கை. Kăi, hand.
		Kadju. M.		
48.	Finger	Gondí	Ungina.	,, அங்குலி. Angûli.—Wilson's S. D. p. 12.
		Vanju. M.		
		Moasí	Anghuta.	(same as above)
50.	Bed	Gondí	Kuttul.	,, கட்டில். Kuttil, a bed.
54.	Blood	,,	Nattŭr.	,, இரத்தம். Rutthum—pronounced commonly by the lowest classes in the south Lutthum,—not improbable that it should receive the sound of Nuttŭr among the Gonds.

60.	Milk	Gondí	Pal.	Tamil பால். Pal, the ordinary use of the word, milk.
	Pauddoo. S.	*Same. M.*		
61.	Ghee or oil	Gondí	Ni.	,, நெய். Ney—"4. Butter, oil."—Rottler.
62.	Salt	,,	Saoōr.	,, சாரசாரம். "Flavour of *salt* and spices,"—திரி சாரம், "three kinds of *salt* used as medicines—Physic, Diet."—Rottler. From these two words it will be perceived that the term common to them to express *salt* is சாரம், and if the termination ம் *um*, common to the Pali and the Tamil but seldom found in more primitive dialects, be removed there is a clear affinity between the Gondí and the Tamil words for salt. In fact in vulgar language we hear at Madras அந்தத்தண்ணீர்சவுரா ட்டுக்கிறது, that water is *saltish* சவுராய். Savoorai.
	Sauroo. S.	*Saru. M.*		
64.	Handy	Gondí	Kurwi.	Tamil கரம். Kûrum, a hand, whence it seems derived.
65.	Fowl	,,	Kurh.	,, கோழி. Korlhi, a fowl.
67.	Chicken	,,	Chiwal.	,, சேவல். Savŭl. கோழிச் சேவல். Negundu, generally "the cock of every bird except the peacock."—Rottler.
69.	Plough	Gondí	Wakkur.	,, வக்கிரம். Wakkerum. "1. A curve. * * 5. The same as போமடக்குதல் the act of going and returning."—Rottler.

		Moasí	Har.	Tamil ஏர். Ar, a plough, see Kurali. part 2. ch. § 4.
70.	Bamboo	Gondí	Waddur.	,, வெதிர். Vaddhir. " 1. Bamboo cane."—Rottler.
72.	Iron	,,	Katchi.	,, கசம். Kasum, iron. Negundu, 60 §, and கசை, kasei, " a coat of armour." —Rottler.
75.	Fish	,,	Mukh.	,, மச்சம். Muchum, fish.
76.	Song	,,	Patta.	,, பாட்டு. Pāttoo, a song.
77.	Hill	,,	Dongur.	,, துங்கம். Thungkum. " 1. Height."—Rottler.
		Moasí	Tikri.	,, திகிரி. Thikiri. "the same as மலை a mountain." —Rottler.
79.	Large	Gondí	Parra.	,, பரு. Parrŭ, a Tamil adjective used in composition to express "large" "great."—Rottler.
81.	Moon	Gondí	Chandal.	,, சந்திரன். Chunderan.
		Moasí	Chanda.	—Wilson's S. D. p. 296. Chundra.
82.	Sun	,,	Suraj.	சூரியன். Surayan, sun—Wilson's S. D. p. 1010. Surya.

General observations on the preceding examples. (*α*) It will be perceived that the class of words now adduced consists nearly altogether of *names of things*, words which will, in the nature of things, retain most of their primitive elements and change less in the course of time, than others. (*β*) The affinity that they are found to bear to the Tamil must appear to be very clear and striking. It is not pretended that a similar affinity to other Indian languages may not exist in a greater or less degree ; on the contrary it is believed that such actually exists : but this fact only goes to supply additional proof to the general correctness of the theory which has been adopted. If therefore the Sanscrit, Telugu, and Tamil and other tongues which prevail in this country are to be viewed only as *cognate* tongues, such occasional references as are made to the first of these,

in the course of the foregoing remarks on the Gondi and Tamil words, occur merely in the way of proof, and are not designed to convey the impression that the Sanscrit is the source from which the words themselves are derived. [illegible] A remark made in connection with one of the words adduced above needs to be repeated in a more general way. The termination [illegible] was so common in Tamil, and the Pali seems by no means a common one in the Gondi dialect; on the contrary not a single instance occurs among the words in the specimen now before us, which terminates in this form. If it therefore be altogether foreign to the language of the Gonds it will be conducive to seeing the affinity in a clearer light, if in every case where the corresponding Tamil word terminates thus, the [illegible] be not considered in the comparison as an elementary portion of the word; but as the peculiarity of the genius of a language only, as it in reality is.

II. A few instances will now be adduced which rest more upon conjecture for the resemblance traced.

6.	Road	Gondi	Sari.	Tamil [illegible]. Sari — the same as [illegible] a walk [illegible] [illegible] — Rottler.
12.	Wind	Gondi	Wari.	[illegible] Vari, which is synonymous with [illegible] [illegible] "a flute or pipe," wind instrument. [illegible], Kuyul is any hollow thing: and the Maria word for wind, *Koyo*, seems very like it.
		Maria	Koyo.	

Here *correlative* ideas are conveyed by expressions which are very similar indeed in the two languages: but the instances are worth little or nothing when taken apart from those which it is believed have already put the question of similarity between the languages pretty nearly beyond doubt.

III. Adverbs and other grammatical particles.

Here	Gondi	Igaraman.	[illegible] Inganum, here.
There	..	Hagaman.	[illegible] Anganum, there.
Elsewhere	..	Agaraban	[illegible]. Ainganàlum.

In these instances besides the general similarity in the form and sound of the

			words, கட்டெழுத்துக்கள். The peculiar force of the prefixes அ,à,இ,*e*, ஐ *ai*, (as in *pain*) in the Tamil, appears, as far as one can judge from the English characters, in which the Gondí words are written, to be common to their dialect also.
Early	Sakarin.		சாகரம் Sakarum, " நித்திரைநீக்கல், the removal of *sleep*." Negandu, § 26.
Now	Inaki	Gondi.	The Tamil word for *to-day* being இன்றைக்கு, but vulgarly pronounced "*Inaki*," and for *yesterday* நேற்று, pronounced also *Nathoo*, expressions which are so like the *Nedh* of the Gonds for *to-day* and *Inaki* for now, one is almost led to suspect some inadvertent mistake to have occurred in the position and signification of these three words as they now stand in the list.
To-day	Nedh		
Yesterday	Ninne		
To-morrow	Gondí	Navi.	Tamil நாளை, Nalei.
Yes	"	Hao.	" ஆம், ām.
No	"	Nalle.	" அல்ல, alla, " not the opposite to ஆம்." —Rottler.

IV. Specimens of Adjectives.

Full	Gondí	Nintha.	Tamil நிறைந்த, full, nireintha.
Many	"	Walle.	" வால் vāl, the same as மிகுதி abundance." —Rottler.

Difficult	Gondi	Kat, hin.	Tamil கடினம், Kadenum. "2. Difficulty.—Wilson's S. D. p. 148. Catina."—Rottler.
Dry	,,	Wath'a.	,, வற்றம், Wuttum, dryness.
Wet	,,	Nanth'a.	,, நனைந்த, Nanintha, wet.
Hot	,,	Casthta.	,, காய்ச்ச, Caicha, "to make hot, to heat."—Rottler.

Remarks, by the Rev. W. TAYLOR, *on* Mr. C. E. KENNET'S *Observations; and on a Grammar, and Vocabulary of the Gondi Language, by the* Rev. J. G. DRIBERG.

1. As regards the foregoing it would seem that Mr. Kennet had not seen the article drawn up by me, as founded on papers by the late J. A. Stevenson, Esq., and Dr. Maxwell; published in the Madras Journal of Literature and Science, No. 16, for July, 1837. Several of the words which Mr. Kennet notices were then commented on. On the other hand he has explained a few words, which I then passed by, as doubtful; or did not specifically notice. I remark some differences in words from those in the vocabularies furnished by Mr. Stevenson, and Dr. Maxwell; and these are noted in the paper with the letters S. and M. attached. There are also smaller differences from Mr. Driberg's vocabulary; but as I take it, Dr. Maxwell, Mr. Kennet, and Rev. Mr. Driberg are nearest the true Gondi dialect; the vocabulary by Mr. Stevenson appearing to be still more of a border speech; as also affected, in some degree, by passing through the Telugu orthography.

2. In reference to K. No. 33, "body *Mendol, Mundei* a skull," I would observe that it is clearly the Sanscrit *Mandala;* or from a common source. Its ordinary meaning is *region*, whether terrestrial or celestial; but it has, in Tamil, a peculiar meaning applicable to three parts of the human body; that is, the abdomen, the stomach, and heart, and the shoulders with the head. This therefore I take to be the reference, and not to மண்டை *Mandai* a skull; this latter word being native Tamil.

3. In the pamphlet which Mr. Kennet sent me together

with his paper, the author Mr. Driberg remarks, (p. 8,) The Gonds "have no written character; and though formerly the language was apparently perfect, at present it is fast getting mixed with Hindui and Maharatta; many words of Tamil origin are also to be met with." It seems that the remoter mountaineers speak the language with the greatest simplicity and purity, the borderers adopting foreign words; and from these last Mr. Driberg drew his materials. He also mentions using Hindi words in a version made by him of the parable of the prodigal son.

4. Walter Elliot, Esq., in writing to me on this subject states—. "Mr. Frye in the neighbouring districts has made much progress in reducing the dialect of the Khonds to system, has adapted it to the Telugu character, prepared a grammar of its structure, and collected extensive vocabularies, and even lengthened compositions. From some specimens, with which he favored me, I have no doubt of the near affinity of the tongue with the Tamulian stock. Two-thirds of the list of words he sent me were referrible to Tamil, Telugu, or Canarese roots." This result quite corresponds with the one arrived at in the paper already adverted to; as published in the Madras Literary Journal, No. 16; this also showed the existence of a few Sanscrit, or Pracrit derivations.

5. In the grammar drawn up by the Rev. J. G. Driberg I may advert to the use of Tamil inflexions to nouns, but sometimes applied to a different case—and next to the interchange of Tamil and Telugu pronouns; and to an accusative case in Tamil appearing as a nominative in Gondi. Of course I am to suppose that care was taken in forming the grammar; and I can only proceed on data directly before me.

6. First of nouns. *Genitive* mánrdsan ā of a man. The old Tamil has a genitive in *atha;* but this, obscurely, or corruptly enunciated might sound like long *a*. It is perhaps simply the Canarese genitive in *a*. Manardsank in the dative, but *ku* or *ki* in Tamil, which the Pariars, and other low natives, pronounce simply as *k*. The vocative is é manrdsani; it is not unusual to hear ē (pronounce ey) colloquially used in Tamil, but ō is written; the simple inflexion at the end is sufficient, except when calling to any one at some distance: that inflexion in Gondi is *i*, in Tamil *é*, but colloquially the difference is small; and, if judging by the ear only, one might often suppose the use of Tamil vowels as vague as they are in provincial use in Eng-

land or Scotland. In Gondi we find the local ablative terminate in *al;* while in Tamil this termination belongs to the instrumental ablative *by* : possibly there may be examples in which *from*, *by*, *with* have nearly the same meaning. In the Gondi plural the nominative is *or*, while *ar* (the same sound I conceive) is quite common in Tamil, usually with some honor attached to its subject. In the Gondi *k* occurs as the dative plural, the vocative and ablative are as the singular, but added to the plural terminations.

In *pata* a song (a Tamil word) the declension in the singular is as in the other word, before specified. The nominative plural is *patang*, showing that the Gonds in pronouncing, *eat up* the termination; so do the very low people at Madras; the full sound is *gal* or *kal*. The dative *patangk* fully developed in Tamil is *pátangălŭkŭ*. But the Gondi dative is also the same as used by low servants and low people, when speaking colloquial Tamil. The vocative and ablative plural are as before.

The Gondi word *nar* a village is (from the affinity of *r* and *d*) pretty certainly the Tamil *nádu*. It means a province or district. But a common addition to it of *purattil* or *purattár* is used as meaning in the neighbouring villages, or the country villagers. The remarks before made apply to the declension of this word; and the uniformity of the transposition in the vocative, locative, and ablative, forms, is observable.

Viringi, a finger is in Tamil *Virăl;* but the plural *virsk* is as the very low colloquial in Tamil of the lowest people.

7. Of pronouns. *Ana*, *I* is nearly the old Canarese *án* and differs only slightly from *ennai* the accusative *me* in Tamil; but the inflexions of this pronoun rather follow the Telugu. *Nawa* mine, Telugu *nà-yoca*, *náthu*. *Nak* to me, Telugu *naku;* but *nawál* from me blends the Telugu root, and the Tamil termination. The plural *amát* we is the old Canarese *ám* : *Mawa*, ours, and *Mak* to us, assimilate with the Telugu. *Mawál* from us, is Telugu, and Tamil blended.

While making these notes my attention was (on another account) attracted to the Rev. Dr. Schmid's paper on the affinity of languages, in No. 12, Literary Journal for January, 1837 ; and I therein observe that *on* is I, and *om* we, in the dialect of the aborigines of the Neilgherries. These are nearly the same sounds as *ána*, I, and *amát*, we, of the Gonds. The analogy to the Tamil is *onru*, one, the numeral, and *yám* Tamil (high dialect) we. But besides the very general

dissemination of the numeral *one*, in many languages, there is Mr. Schmid's remark, deserving attention, which is, that the pronoun *I* in various similar sounds, was among men the *first* object, and was then applied to signify *one* in number; just as in a certain slang "to take care of number one," means "to take care of one's self." In Dr. Maxwell's vocabulary he evidently gives the Wodiah numerals, as adopted by the Gonds; but it is also evident that they have their own, for from two phrases I make out *anni* and *anu* as used for *one*. Mr. Stevenson gave *rendu*, which is clearly a mistake, as that word must mean *two*; the same as in Telugu, and Tamil. Dr. Maxwell gave *amu* for *we*, which is nearer to the Todar dialect than *Amàt*. I am satisfied that, as regards *I* and *one*, the Todaver, the Tamil, the Canarese and the Gondi, are one and the same word. The means, in my possession of comparing the Gondi, with the Todaver tongue are very small; but I will glance at the subject before I close, with a view to stimulate the attention of others, for it would seem that ample means of comparison do exist.

To continue—*Ima* thou, *Imdt* you, both are nearly the Tamil accusative plural *ummai*, and they resemble the old Canarese inflexion of the first person *I* and *we*. *Niwa* thine, is almost equally Telugu, and Tamil, *Nik** to thee, in Telugu is *Nikee;* the ablative *Niwal*, from thee, as before, blends the Telugu and Tamil. In the plural *Mik* is the Telugu *Miku;* the ablative, *Miwal* from you, is Telugu with Tamil termination.

Wor or *Wur* he is simply the Telugu *vādu* he, or *váru* they; but *Wonal* singular, and *Woral* plural from him, from them, take the Tamil termination of the instrumental ablative.

Ad, she or it, imitates the Telugu in wanting a proper feminine pronoun. In Tamil *adhu*, with its cases, is only the neuter it. *Av* plural, they, follows the Tamil *Avvai;* only *avenal* from them, would in Tamil mean, by him. *Id* fem. and neut. *this*, is in Tamil neuter only: the plural *iv* is like the Tamil *ivvai*. In both these pronouns the resemblance to the Canarese is close: the Tamil, Canarese, and Gondi appear as if one speech.

8. Of verbs. In these I can perceive little grammatical affinity, save that *àm*, of the first person plural, nearly agrees with the Tamil termination of that case; and that the neuter plural 3rd person *ang* is

* See also Postscript.

much the same as very low people give for the 3rd person plural of all Tamil active verbs, *e. g. chonanga, cheyanga*, they said, they do. The tenses are more complicate than in Tamil. The formation of the Negative, and of the Imperative moods, by prefixing a word (as in Hindostani) is a clear distinction from both Tamil and Telugu, which employ inflexions. The existence of a causal verb is a resemblance. I had written, on a first inspection, *the efficient quite differs;* but on further thought, and closer attention, I recal that conclusion, and the revised thought is connected with the glimpse of a pleasing discovery. In Gondi the causal efficient is an aspirate; the language of nature when we exert force, or when we wish to operate manually on a supposed inert object. The aspirate is an expression of force found in all strong and northern languages, but usually faint, or deficient in southern ones. Now the present participle *hearing* is in Gondi *kenchi*, and the causal imperative *kencheha* cause to hear; even as when speaking to partially deaf persons we use stronger aspirates, and more explosive power of voice. We have here then nature's causal, formed by *aha, eha, iha, oha*, or *uha*, according to the vowel going before. Now as words progress southerly, or into warmer climates, they abandon aspirates. The English has only a few non-aspirated h's; the French (from the same stock I think as the celtic Irish) has a few that are aspirated; The Italian dispenses even with the sign of the aspirate. The Latin *homo* (first formed on mountain tops) is the French *homme*, silent *h*, and Italian *uomo*, a vowel being substituted for the sign of aspiration. This process I find to be initiated in the Telugu, and the Tamil; implying that the Gondi is an antecedent language. The native Telugu (as distinguished from its Sanscrit adoptives) is more dental, or labial, softer and sweeter than the Tamil; but neither one of them have any *native** aspirate. The Telugu softens the Gondi *aha, eha*, &c. into *inchu* or in exceptions to *ippu, ndu*, and change of a consonant. The Tamil effects a causal meaning by inserting *pi, ppi*, or *vi*, and the two last forms are preceded, in different verbs, by a, e, i, o, u. In both languages, but in Tamil especially, and I think also in the Canarese, causal *inu*, we have the Gondi causal efficient softened down to suit the organs of speech of less masculine people. And, I think, it may be found a principle in universal grammar, that the putting forth an

* The aspirated consonants in Telugu, and the letter *h* are *only* used, I believe in Sanscrit derivatives.

expression of force, or of causal efficiency, is expressed by an aspirate, in all mountain-born-languages.

On the subject of the verbs it remains only to note, that the roots *nit*, *tind*, *und*, for *stand*, *eat*, *drink*, are Tamil, save that the last means to take food generally; as also, that the substantive verb, in the root *ām* be thou, though its inflexions differ, is clearly the same with the *ā* and *ávu*, Tamil, and Telugu, to become, or happen to be.

9. Of the vocabulary. Particles such as adjectives, adverbs, prepositions, &c. are not distinctly given; but some of them appear in the vocabulary. From it, irrespective of what has gone before, I shall select so much as appears to possess affiliation with Tamil and Telugu, and without any further amplification than *Tam*. or *Tel*. affixed; or *S*. for Sanscrit.

abundance	*bako*,	Tel. from S.	shoulder	*bhujji*,	S.
ache	*noya*,	Tamil.	bed	*kattel*,	Tam.
all	*sabro*,	S.	before	*munne*,	Tam.
arm	*kai*,	Tam.			

below, beneath, *tarri*, Tamil; black, *karral*, Tamil; blossom, *poital*, Tam., *pū*; body, *mendol* S.; brother (elder), *tānnāl*, Tam.; buffalo, *male*, *bodah*, Tel.; *female*, *armi*, Tamil; butterfly, *pape*, Tam.; cold, *pini*, Tamil, *pani*, dew; to cry *aralle*, Tam.; dog, *nai*, Tam.; ear, *kavvi* Tamil; eat, *tin*, Tam.; entrails, *indri*, pl. *indring*, Tam.; eye, *kan*, pl. *kank*, Tam.; father, *dada*, Tam.; field, *neli*, Tam.; to fill, *niha*, Tam.; finger, *virinj*, Tam.; first. *adv. munne*, Tam.; fish, *mind*, Tam.; flower, *pungdr*, Tam.; foot, *kal*, Tam.; to forget, *maranga*, Tam.; fowl *korh*, Tamil; to get, *putille*, Tam.; to get wet, *nandillu*, Tam.; ghee, *pal ni*, Tam.; good, *choko*, Tel.; great, *adj. paror*, Tamil; hare, *malol*, Tam.; he pron. *evar*, Tel.; head, *talla*, Tamil; hence, here, *adv. igatal iga*, Tel.; hide, (*noun*) *tól*, Tamil; horse, *koda*, Tamil; hot, *cástāl*, S.; I., *ana*, Tamil; it, *pron. ad. Tam.*; light, *verchi*, Tam.; to look for, *parkilli*, Tam.; make, *bane*, Tam.; man, *manedsal*, S., milk, *pal.*, Tam.; mouse, *ali*, Tam.; name, *paral*, Tam.; new, *adj. punal*, Tamil; *puthu*, no adj. *hilli* or *halle*, Tam.; oil, *ni*, Tam.; open, (*v.*) *tanda*, Tam.; peacock, *mal*, Tam.; pigeon, *parewal*, Tam.; pipal-tree, *alli*, Tam.; rat, *ali*, Tam.; to remain, *mandalle*, Tam.; seed, *vijja*, Tam.; shoe, *surpu*, Tam.;

elder sister, *takka*, Tam.; to sit, *uddille*, Tam.; small *chuddor*, Tel.; soil, *tari*, Tam.; son, *marri*, *pl. mark*, Tam.; song, *pata*, Tam.; to sow, *vitilli*, Tam.; a son, (*noun*) *paddi*, Tam.; *panri*, to stand, *nittille*, Tam.; steal, *kalla*, Tam.; sun, *din*, Tam., day; take, *yena*, *yetalle*, Tam.; a tear, *koner*, Tam.; thence, there, adv. *hagotal*, *hoga*, Tel.; tiger, *pulli*, Tam.; to-day, *nend*, Tam.; *inru*, to-morrow, *nari*, Tam.; tooth, *pal*, pl. *palk*, Tam.; tree, *marra*, Tam.; vomit, *kakha*, Tam.; water, *ir*, Tam.; who? *bor*, Tamil, *arru*; wrench, *pira*, Tel.; yes, *hao*, Tam. and Tel.; young of animal, *pilal*, Tam.; there, *haga*, Tel.; hither, thither, *hike*, *hoki iga*, here, between Tamil and Telugu; *inga*, now, *undi undi*, one by one, Tam.

In the foregoing words it is not to be understood that the similarity is perfect, but so strong as to be easily identified. Various German writers, and Professor Bopp the latest I believe, have shown great skill in detecting relations of words: the comparisons I have given are rather close relations.

I now place in parallel columns two or three sentences from the beginning of a translation into Gondi.

Borre manrdsana iruwur mark mattur,* chud'door marri dadan wanktur. E dadi niwa dhante jo nawa wato mandar so nak sim: ane wor tanwa wato kisitor. Rend mund din pijra chuddor marri tanwa wato arpa kisi lakh donker hattar, ane lorkobe kamate tanna dhar dobe kitor	Of certain man two sons there were: the younger son to his father said—O father of your riches whatever may be my share that to me give, and he his portion made. Two or three days after the younger son of his share gathering having made, to a distant country he went, and there in riotous living his wealth exhausted	Arroru manushanuca irru makkal undu. chinna maken dathàvodu arraitàp. O dàthà! unathu dannattil evvalluvo enacu vara vendum, avvallavu enacu i: avarum tanacu pàkang kodut-tàr. Rendu munru dinacu pinpu iliya maken tanathu pàkam arrayum pòi sertta, marru desattucu pònàn: angeyum kechiiyam kàmattil tan dannattai kedurtàn.

Some Hindee words are introduced in the Gondi, the Tamil has most of them: could the Telugu pronouns be introduced the resem-

* The Tamil has a verb like this in colloquial use, but [illegible], I will, will not, be possible, are only in use, and that not in books.

blance would be closer. It seems to me useless to pick out words when the connexion, and idiom of two or three sentences are so close. It is not impossible that out of ancient Tamil compositions some simple sentences might be selected which the modern unlettered khonds would, in the general purport, understand.

Discursive Remarks.

I here take occasion to notice that, a twelve month since, I received from the Rev. Dr. Schmid, now at Ootacamund, a paper containing remarks on essays by Captain Congreve, and myself, in the *Literary Journal*, Nos. 32 and 33, which he had also forwarded to Dr. Wilson at Bombay, for the *Oriental Spectator*. On this latter ground the remarks were not deemed admissible to the *Madras Journal;* but as I have received permission from Dr. Schmid to make public use of the contents, together with those of an accompanying letter to myself, I take leave here to select two brief extracts from the letter as follows:

"My vocabulary which I have lately completed, shows, to a demonstration, that the Todaver language is a genuine, but very rude dialect of the ancient Tamil; the words of which are so greatly changed, but changed according to certain rules, that only a deeper study could enable me to recognize the identity of both languages; and a comparison of these Todaver words, with the Budagher and Canarese words, shows to evidence that the Tamil, Todaver, Budagher and Canarese languages are links of a closely connected, and unbroken chain of dialects of one original language; but that the Tadover dialect is by far more closely connected with the Tamil than with the Canarese."

"In reference to a question started by the Rev. W. Taylor in the *Madras Journal of Literature and Science*, for July—December, 1847, No. 33, page 94, I have to state two facts. Dr. Rückert, Professor of the Oriental languages at the University of Berlin, who is equally well acquainted with Sanscrit, Arabic, Persian, and the *Tatar* dialect, and who studied Tamil, assisted in part by books I had lent him, told me that the Tamil language is most remarkably analogous to the *Tatar* dialects. This strengthened my idea which I had already long before conceived, by comparing the genius of the Tamil

language with that of other tongues, that the race or tribe which afterwards split into Tamulians, Maleialies, Canarese and Telugus, must be a Caucasian or Himalayan race, and must have entered India at a very early period from the mountains, somewhere by way of Persia, or from the east of Persia, mingling in a great measure with that race of African, or Hamite physiognomy, thick lips and curled hair, whom they found in India, and who seem to have been widely scattered on the globe; of whom also the Papuans are a branch;—whilst the tribes which speak Sanscrit entered India subsequently, still more towards the east, along the Ganges, by way of Hurdwar, according to their own tradition."

Other confirmatory matter follows; but from its having been elsewhere published, I do not lengthen out the quotation. The following is from a letter of Dr. Schmid to myself, dated Ootacamund, December 12, 1848.

"One striking proof among many that the Todaver speak an *ancient* dialect of the Tamil is, that they call the nail (of the finger) not நகம், but ür; now உகிர் (contracted into *ūr*), is the ancient Tamil word for *nail*, according to Rottler's Dictionary; but உகிர் is to my knowledge *spoken* in no province of the Tamil country; the Sanscrit நகம் has taken its place. In short there can be no doubt but that, by various similar observations concerning their language, customs and traditions, joined to a further inquiry into their monuments on the hills, a clear light will still be thrown on the origin, earliest history, and relationship of the Todavers with other tribes."

Dr. Schmid rests much weight on the desirableness of comparing Todaver names of constellations, and signs of the zodiac, as to determining the relations to other tribes; on the ground of Humboldt's success, in that way, in tracing the Mantchou Tartars to South America. This subject he again adverts to in a letter dated 16th November, 1849, from which I learn that much has been done as to the dialects of the Todavers, Burghers, &c. that is not accessible to me. I pass it by as irrelevant to my present object, beyond what has been stated: but should I have more materials, at a future date, I should like to institute a comparison between the Todaver dialect, and that of the Khonds; for which my present materials are quite insufficient.

I take the following corrective extract from the letter last referred to: "With respect to the analogy between the Tatar and the Tamil (or south Indian) dialects which Drs. Rückert and Westergaard mention, Mr. Weigle (who has studied the same Tatar dialects, and has some books in these dialects with him here,) Mr. Weigle tells me that this similarity must be very distant: he finds very little of it. But I myself never expected to find a quantity of important words identical in the Tamil and Tatar dialects; but only analogy of the genius and idiom of these dialects; for in such long and distant wanderings *words* change as much as the leaves of a tree (in Europe;) after winter only the branches and the trunk (construction and some parts of the inflexions) remain. This even Horace knew (in his *Ars Poetica*) concerning the Roman and Greek languages; how much more must this be the case with such unwritten, and rude languages, of wandering shepherds, and robber tribes, as the Tatars were, and still are.

"There can be no doubt that the nations which peopled the earth proceeded from the cradle of mankind in central Asia; and our inquiries into, and comparing languages and traditions with each other, serve only to throw some faint light on ante-historical history (if I may be allowed to say so,) *e. g.* on the comparative time when certain nations have separated, and on the way which they may have taken in their wanderings."

The relation of the Tamil to the Tatar language must now be left, subject to further inquiry, or information; and as Dr. Rückert's attention had been drawn to the subject, perhaps he may supply reasons for his opinion. In No. 33 of the *Literary Journal*, I adverted to the singular fact of the same tale coming *viâ* Europe from Siberia, and found by me in Tamil among the Mackenzie Manuscripts; which argued some connection between Siberia and the Carnatic. I had supposed an emigration from a common centre somewhere in the upper table lands of the Himâlayas. But I would now direct the reader's attention once more to Dr. Schmid's opinion, that the first *Tatar* emigrants, (the second being the Hindu with the Sanscrit tongue,) met with a Hamite race in Southern India, with whom they intermingled. Assuming this to be correct the inquiry opens whence came this people; allied to Africans, or Papuans in appearance? I ask did they come from the south of the equator? And in connexion with that in-

quiry I take occasion to state that, for many years, I had felt alike curious and embarrassed by reason of relations observed by me between some classes of southern Islanders and the Tamil population, least mingled with the Hindu race. I derived this observation from Cook's third voyage; from various Missionary accounts relative to New Zealand; and more recently, with stronger conviction, from a partial perusal of the volumes relating to the United States exploring expedition in the south seas, under Captain Wilkes. All the similitudes that I have noted in language, manners, customs, form of body, physiognomical expression of features, and construction of utensils, cannot be purely incidental: there must be a relative connexion, as I believe; and as I also suppose as yet not even surmised by any one but myself. I certainly still look at the matter with surprise almost amounting to incredulity: I would not announce it as otherwise than a conjecture; until a careful collation of the apparent evidences shall enable me to state formally that I fully believe the matter to be so. But I may add that my geological inquiries have led me to conclusions widely divergent from the generally received state of that science in Europe, in some important particulars; and those conclusions are quite in accordance with the conjecture of a spread of southern races over the boundary of that hemisphere northerly; while they would make such spread of a southern race, or of more than one, antecedent even to the *possibility* of an emigration from the north to southern India. The evidences on which I base those ethnological conclusions is not yet before the public. To guard against mistake I remark that, in the philological branch of inference, I do not refer to the Paumotu, or Tahitian group of islands: these islanders have a vowel-language unlike any other one that I know of; but the analogies above referred to, are traceable, as I conceive, in New Zealand, in the Samoan group, and in the Tonga islands: they extend also over the line to the Hawaian group; marking an analogy of progress, between the north pacific, and the Indian ocean north of the equator

However I view these scattered inferences with so much of hesitation that, in so far as philology is concerned, I would not do more than hint at possible verities. It would be needful, before I could be positive for me to collect all the scattered analogies by careful extracts, and analysis; and then to compare the results at which they

might point with the ethnological inquiries that I have in progress. As to clashing geological systems I would deferentially state my opinion that, until astronomy and geology work well together, and the former correct the latter, there will be no true *universal* theory in geology, harmonizing now discordant facts, and directing to one solid conclusion.

MADRAS,
PURSEWAUKUM,
3d *January*, 1850.

POSTSCRIPT. On the 17th January, and after the foregoing, written by me in December last, had been copied fair I received a letter from Mr. C. E. Kennet, dated 10th January, from which, in justice to him I deem it fair to make the following extract. It will show a considerable agreement in opinion with me; and it adds a particle of evidence to the fact that the old *native* Tamil and the old *native* Telugu, were originally one and the same language.

"The verbal affinity of the Tamil and the Gondi is all that I have attempted in my papers—this I believe is pretty clearly established. But a *grammatical* alliance traced out between the two languages is more important; and to this end I put down some particulars, which strike me as deserving notice.

"(1.) The formations of the plural in the Gondi language. The affixes *ng* and *k* to the singular forms of nouns are like the Tamil. As to the latter affix *k* the case is clear, e. g. *kan* eye, Gondi கண், *Tam.*: in the plural is *kank*. Tam. கண்கள், *kunkul*, so also *kal*, foot. Gondi. கால் *Tam*. pl. *kalk*. Tam. கால்கள், *kalkul; na* dog. Gondi. நாய் *Tam*. pl. *naik* Tam. நாய்கள், *naikul*. The Tamil termination *(ul)* ள் is only a peculiarity of the language. The affix *ng* is also common to the Tamil, ங்கள், I have some lengthened remarks by me, attempting to prove that the ங்கள் independently of the rule which requires the transmutation of ம் before க, is notwithstanding the *primary* plural form of nouns, which in their elementary forms end in a short vowel. And it is curious that in the majority of cases similar nouns in the Gondi form their plurals in *ng*. I deem the termination ம as merely extraneous, and not determining the formation of the plural. But this is a theory which might be blown to

the winds by some fact turning up. Yet I should like to know from *you, what the plural of *mara* in Canarese is—this will throw much light on my idea.

" (2.) The declension of nouns bears an affinity to the Tamil, p. 14 of the pamphlet. In the first instance given Mardsal, a *man*, it is obvious that something† like the சாரியை is introduced in the declension; the அன்சாரியை we may call it. Then the cases and their terminations are more or less like those of the Tamil. The *dative* particularly.

" (3.) Adjectives are undeclined, as in Tamil.

" (4.) Pronouns, Ana, *I*, Amat, *we*. The old Tamil forms brings யான் *I* and யாம் *we*. Though the pronoun these in the Gondi *Ima* is unlike the Tamil நீ yet in the declension the forms of the Gondi approach remarkably to the old Tamil. Thus the dative is *Nik* or *Nikum*, the Tamil நிற்கு for the same is found in the சிந்தாமணி and நினக்கு or நுனக்கு are known forms.

" Wor or wur for *he* in the Gondi is like அவர். But one point almost is of itself sufficient to settle the question of a grammatical alliance; it is the change of *ad*. she or it in the singular into *av* they: and *id* this, sing. into *iv* these, plural. The Tamil being அது singular அவை pl. இது sing. இவை pl.

" (5.) The conjugation of verbs in the Gondi is far more complicated than that in the Tamil. Yet there are one or two things observable, the *n* of the singular, and the *m* of the plural. The second person sing. in *i* contracted possibly from the ஐ of the Tamil, or perhaps the latter was a lengthening out of the former. The 3rd person *sing.* and *pl.* like the Tamil. The plural 3rd person reminds one of the vulgar pronunciation போனுங்கோ and the use of the same from, for the feminine and neuter genders, is very like what we find here in these parts.

* What is the plural of *mara* in Canarese? Supposing a *tree* to be meant, the Canarese old singular is *maram* (as in Tamil) and modern one *maravu*; the old plural is *maragal*, and the modern one *maragalu*. The old Canarese *âtam* he makes in the plural *âtamgal* they, and it carries *m* before *g* through all the cases in the plural.

W. T.

† Compare with my previous remark on the old genitive form.

W. T.

III. *Analysis of Mackenzie Manuscripts.*

(Supplement concluded, from page 190, *No.* 34, *Volume* 13, *Madras Journal of Literature and Science.)*

The following are the abstracts of some statistical papers in Telugu, and of Mahratta and Canarese documents, indicated on the above specified page of the Literary Society's Journal.

I. *Ceded Districts, Telugu Documents.*

Manuscript Book, No. 15, C. M. 318.

SECTION 1. Account of *Pattapu Ravi, a village in the hundred of Siddaha-vattam.*

Boundaries: it is to the south of *Sri-Sailam Nandana Chacraverti* of the old race formed it; and *Cari Cāla Chola*, made donations to its fane. The *Yadava rajas*, and especially *Malla-Devu* and *Somadevu*, ruled over it. Subsequently *Nulla Sidha Dever, a Chola* prince at Nellore, governed, having conquered it, as stated, in 1081 as supposed of the *Sacai* era. Other *Chola rajas* are mentioned. It then came under the rule of *Vijayanagaram*. It underwent some minor internal changes; and subsequently its chief was chased away by *Yachama-Nayadu* of the *Vellugoticāru* race. The Cuddapa Nabob interfered with the district: and next the Golconda chief. The Cuddapah Nabob recalled its native chief; but he was soon forced to fly. The Mahomedans held possession. Under Colonel Munro, the place became subject to the regulations, and power of the Honorable Company.

SECTION 2. Account of *Ogúr* in the *Mavunje* circle of *Siddhavattam.* It is situated to the east of the above village. After *Cari-Cāla-Cholan* the *Ganapatis* of Warankal gave this village to a military commander.

In Sal. Sac. 1181, an *agrahāram* was built, by him, and given to his son-in-law. One *Brahmánda rácshasa Siddha devu-maha-rāja*, a son of the *Cadamba raja*, who ruled in Conjeveram, being desirous of ruling here, came with an army, and encamped; but was met by the above commander and his friends; the invader conquered; but shortly afterwards died.

SECTION 3. Account of *Sarapa-nāyadu-petta*, in the same neighbourhood.

The statement does not go higher up than to the time of a Nabob of *Caddapa* in S. S. 1679; and there is scarcely any thing of more consequence than some plunderings, and forays. At length the place came into possession of *Jangama Nayadu*; of what race or power is not stated.

SECTION 4. Account of *Aragadā vémulu*, a village in the district of *Dúvúr*.

Reference to *Crishna rayalu* of the *Vijayanāgaram* dynasty; but only as to village grants. The same in the time of *Sadá Siva-rāyalu*. It was ruined by bands of robbers. The Mahomedans came, and settled the country. Various *Khans* mentioned. Nothing further particular occurred down to the rule of the Honorable Company.

SECTION 5. Account of *Chinna-dandalur* in the same district, anciently the country was invaded by a *Cholu raja:* who encamped near a ruined village. Various petty traders supplied the camp with provisions, and other needful matters; whereby several people were attracted, and by them a village was gradually built, called *Dandalur* or "army town;" because of the army encamped there. Under the *Rayer* dynasty, this village was assimilated with the *Udiya giri* district. It came under the Mahomedans, who fixed a secular Brahman, as their manager. Various trifling revenue details follow: in defect of payment, this village was seized.

NOTE.—The name of a village formed as above would be decisive evidence of a *Chola* invasion, were there even no other.

SECTION 6. Account of *Dāsari-palli*, in the same district.

In S. S. 1036, in the time of *Pravuda-rayer*, this country was fir cleared. The name arose from a class of people who subsisted by kind of handywork, the product of which they sold. No point of c servation occurs down to the ascendancy of the Nabob of Cuddapa, a the subsequent regulation of the country by Colonel Munro, while C lector in the Ceded Districts.

There follow, according to the index, twelve other sections, in eighteen; which in the book occur without more than two or three visions, relative to distinct "hundreds;" the included villages b only paragraphed. The whole has been carefully read over and mined: 1, because the locality is that of the Ceded Districts, not he fore submitted to such close investigation as the districts of *Telir* proper; 2, because there are many books having similar minute de and 3, because it has been found in looking over the village recc *Telingana*, that, after two or three books have been read over, otl

similar kind offer little or nothing new; and certainly nothing new while also of commanding importance. As regards this book all the following details are found to offer nothing more valuable than Sections 3, 4, or 6. They uniformly refer first to the *Vijayanagaram*, power, then to times of plunder and disorder; merging in the Mahomedan, and in the Honorable Company's Government.

In one place mention is made of *Sāluva Narasinha-Rayer*, setting out from *Vijayanagaram*, with an army, to destroy a band of desperadoes, who had managed to build a small fort, by means of plunder, which fort he razed to the ground. If otherwise, it might have grown into a metropolis; for most of the Hindu forts were originally robbers' dens.

One locality is noted as the site of the hermitage of *Valmica*, who really (according to the papers of this collection) was most luxurious in hermitages; for he must have had a great number of them. Traces of the Chola invasion, and some mention of brief *Juina* rule, (the Chalukya supposed,) occur; but a Chola *conquest* does not seem to have occurred; the army apparently merely encamped on the march to *Telingana* proper or perhaps was repelled. It must be remembered that the subsequent *Vijayanagaram* dynasty was powerful, consolidated, and generally effective in government: hence perhaps most of the papers date periods of plunder and robbery in the interval between the Rayer and Mahomedan power. With these remarks, I feel conscious that this book has been fully investigated.

NOTE.—It is a rather thick quarto; generally in good order and preservation, the outer binding excepted, the back having become loose. For the rest it now demands no further attention.

Manuscript Book, No. 19, C. M. 816.

SECTION 1. Account of *Balluguntta*, a village in the district of *Griddalur*.

The formation of this village was in Sal. Sac. 1534, in the time of the *Reddi* government: the few details which are given are unimportant.

SECTION 2. Account of *Anumana-palli*, in the same district.

Its boundaries with reference to *Sri-Sailam*.

It was a wilderness, which was cleared, and a village begun in Sal. Sac. 1334. In the time of *Achynta-rāyer*, a brahmin, in power under him, made a grant recorded by inscription, to the village fane, and the customary observances thenceforward proceeded. Nothing further of note occurs until the Mahomedan ascendancy.

SECTION 3. Account of *Gunnam-pādu*, and *Mahadeva-puram*, in the same district.

The formation of the first of these villages was in Sal. Sac. 1340; though a shrine is said to have existed before. The rule of *Chrishna-rāyer* from Sal. Sac. 1357 to 1387 (A. D. 1435 to 1465) is mentioned; after whom *Tirumala-rāyer* gave the villages to a certain person for his support in Sal. Sac. 1390. By a son of the said individual the other village was formed. Nothing of consequence further occurs.

Section 4. Account of *Akaredu*, village in the same district.

The formation of this village is ascribed to one *Rāma-rex*, a headman in Sal. Sac. 1000. Subsequently the name of *Chrishna-rāyer*, and of some other following rulers, occur; but without incidents attached. After the breaking up of that dynasty, this village came under the Mahomedan rule at Golconda.

Section 5. Account of *Akkapalli*, village in the same district.

In the time of *Bukka-rāyer*, his minister named *Chica-cadiyam*, made various improvements at *Udiya-giri*, and in the neighbourhood; which having gone to decay *Achyuta-deva-rāyer*, had those works restored. This village was included. However the name was derived from the formation, at a later period, of an *agrahāram*, by one named *Akkana*, whose widow afterwards applied the name of *Akka-palli* to the village.

Section 6. Account of *Pullala-cheruvu*, a village in the same district.

Like other villages this was formerly a wilderness. It was cleared and colonized. The first date given is Sal. Sac. 1550. One or two dates, with local references only, occur. At length the village came under the Mahomedan power.

Section 7. Account of the cusbah of *Rudreveram*, in the same district.

Reference to the *Dandacāranya*, as a wide forest, or wilderness. *Pratapa-rudra* of Warankal, came to inspect this neighbourhood, during a tour. He made presents to the fane of *Ahobala-swāmi*, and directing the country to be cleared, he founded a village called, after his own name, *Rudreveram*. He provided for it all the usual adjuncts, and appointments.

I. *Mahratta Documents.*

Manuscript Book, No. 44, C. M. 733.

Section 1. Account of the fane of *Tirumala* at Tripety, (copied from records there by *Narrayana-rao*, Brahman, in 1803.)

This paper relates to the conduct and management of ceremonies, and rites at Tripety. During the precise performance of these none but the hierophants are admitted; and afterwards only those who pay the poll tax to the Honorable Company in whose hands it seems the entire ma-

nagement (then) rested. Details of images, shrines, and sacred pools are appended.

It is found, on further examination, that this book, like some others in the same language, has sustained transposition, and disarrangement. The whole contents relate to Tripety; and though some of the section-headings would imply historical matter, yet, on investigation, these are found to relate only to *Pauranical* details of the four ages; the *Avatāras* of *Vishnu;* and the *Surya* and *Chandra* races, of all which *Jam Satis.* One of the legends relates to a great dispute among the *Rishis,* as to which of the *Trimurti* was the greatest. *Bhrigu Rishi* interfered, and decided the question by proving that *Vishnu,* who there dwelt with *Lachsmu,* was the greatest. But *Lachsmi,* offended at *Bhrigu's* interference, absconded and dwelt at *Colapúr.* The only real historical references, are to the building of the shrine by *Adondai,* — to the rule of *Acasa-rājah* and a few successors—and to an intention of *Narasinha-rayer* to build a large tower over one of the gates, an intention averted by a snake appearing in a dream at night and telling him, it could not be done without destroying the snakes, after which snakes the mountain was named *Sēshāchala,* or "serpent mountain." In the course of the papers, the legend of the dispute of *Adesèsha,* with *Vayus,* the god of wind, is stated. In any matters of historical bearing the Tamil and Canarese papers have anticipated those now disprinted details. The particulars of gardens, porches, buildings, grants, and such like matters, are comparatively unimportant.

The book is in a damaged condition; the leaves are loose, and confused; as also partially injured by damp, and termites. It has nevertheless received a full, and very sufficient examination; and its value is found to be much less than was supposed from the table of contents. Indeed its value considering the details contained in other books, is now almost nothing; but such a book when fresh and entire, fully translated and given to the world in 1804 or 1805, might have had invaluable consequences.

Manuscript Book, No. 38, C. M. 950.

Section 1. Mulierum Classificatio.

A brief paper containing a notice of supposed varieties of a portion of the human species.

Section 2. The *Bhugola* sàstra.

This is merely a version in Mahratti, of Hindu Geography, and the same title is prefixed to works in nearly all the languages of the Peninsula. The Geography is *pauranical,* not scientific.

SECTION 3. The legend of *Drukra.*

This was given, with sufficient fulness, in abstracting the *Bhāg-avatam*, and repetition is here needless.

SECTION 4. Account of *Hassana-gonga Bhamani*, Padshah of Bidar.

Written by *Surali-khan* of Visiapur, for the use of *Himbali* Padshah of Ahmednuggur; copied by *Narrayana-rao*, at the desire of Colonel Mackenzie.

This paper contains an account of the founder of the line of *Bhamani* princes, in the Dekkin; agreeing, in all the main particulars, with the narrative of Ferishta as translated by Scott. A simple reference to that account may therefore, in this place, suffice. There are a few minor particulars additional; but not demanding any special notice.

SECTION 5. Account of the differences of elements.

The above is merely the English section prefixed in the table of contents. The subject on examination, was found to be a poem, divided into two parts: the first in 158 stanzas, treating of the nature of *Siva*, his actions, and properties; the second containing 150 stanzas, relating to his formation of the world, the elements, and similar matters. The production is ultra *Saiva*, making *Siva* supreme, and representing him as assuming to himself the offices of *Brahma* in creating, and of *Vishnu* in preserving; while he delegated his office of destroying to *Vira Bhadra*, a modification or varied form of himself. There is a considerable quantity of *pauranical* matter, relative to *dwipas* and their connected seas, and to the Hindu system of natural philosophy. But mythology, with an assertion of the sole supremacy of *Siva*, is the leading object; demanding no further notice.

REMARK.—The greater portion of the contents of the book are written on Europe paper with Persian ink. The account of the *Bhamani* sultans is alone written on country paper, and to get at this, in the middle of the book, termites appear to have perforated the outside covers, to have worked behind the back, and then to have seized on the inner margin of the said account of, they entirely eat away a portion; but their work was arrested before the writing became injured. At the same time they destroyed the ligature to the back; leaving this paper loose. For the rest the book is in extremely good preservation.

Manuscript Book, No. 7, C. M. 891.

SECTION 1. Account of *Gova Bander* or Goa.

This country was ruled by the *Cadamba raja*. Many years since foreigners came in ships and landing here, sought an interview with the *raja* to whom they represented that they came from *Purtegi* (Portugal) and were desirous of being allowed to trade, making presents, and

exhibiting specimens of merchandize, which greatly pleased the king. They further requested a gift of as much land as would be covered by a cow's hide. Receiving the gift, and permission to trade they made the cow's hide cover a coss of land; built houses thereon and a fort, which they called *Mùrgām*, and had it mounted with cannon, and garrisoned with troops. These things being reported to the king, he went down to inspect their proceedings, and seeing the *Biscot* (biscuit) which they eat, and the strong liquors which they drank, he told his people that he perceived them to be *rācshasas*; but nevertheless, having given them his promise, he would not now alter it. The strangers proceeded to declare themselves lords of the soil, and insisted on the Natives adopting their (Christian) religion. Many of the people did so; others fled. An account of the Christian religion is begun, by stating the outlines of the opening of the book of Genesis; when the document suddenly breaks off; the writer, as copyist, having left his work imperfect.

SECTION 2. Legend of the *Apsara Còttu* river, and fane.

It is stated to have been the site of penance performed by *Capila*. At a later date the fane was constructed by the orders of *Chandra-sena* a local chief or king. Reference is made to the origin of the river from a mountain; and as the *apsaras*, or celestial females of *Indra's* court, were accustomed to bathe therein, it acquired the name of *Apsara-nadi*.

SECTION 3. Account of the different animals peculiar to the wilds, below the mountains in the province of Canara.

This account is Canarese, in Mahratti characters. It of course needs no abstract; there is only one page of writing. The description of a species of red-sheep, is the chief thing mentioned.

SECTION 4. Account of Christian churches in the province of *Canara*.

One of these which as far as I can make out from resemblance of sound, must have borne the name of St. Francis Xavier, was rased to the ground by Tippoo Sultan. He also took several Christians (here termed English) prisoners; and broke to pieces the images which they worshipped. After they had been in prison some time, on a representation made to him, he released them; and allowed them to build churches; which they did, by calling them *Māta-coil* (or "mother-church.") Roman Catholics are evidently intended; of what nation cannot be determined.

SECTION 5. Account of *Sadà-siva-Gadi*, a hill fort in the Canara province.

The fort was built by *Rama Chandra-nayak* of *Shada* capital, under sanction of the *Narapati* rulers at *Vijayanagara*. Afterwards *Abadil Shah*, having killed the *Narapati* prince, assumed this country, and re-

ceived tribute thence. On the death of the *Visiapur* ruler, *Rama Ch dra* became an independent chief. Reference is then made to earli times; accounting for the name of the fort. At one time it was taken l the Portuguese of Goa. Hyder Ali, at a later time, sent a general to ta it; but the assault of the Mahrattas on Seringapatam, induced him to r treat thither. After the defeat of Tippu the fort came under the Engli power and Government.

SECTION 6. Account of *Cótasivesvara*, a town in the province of C nara.

It at first belonged to *Shirapana mallica*, and partook of the conv sions caused by the Mahomedans, and Mahrattas; until it finally subm ted to an English army.

SECTION 7. Account of *Jangira Cùrma gudi*, a hill fort in Canara.

One *Sada-siva-nayak* built the fort for his younger brother. The M homedans took it; and the Mahrattas seized it from them, by stratage It finally came under the English Government.

SECTION 8. Account of *Aiyur* in Canara.

It afterwards came under the *Vijayanagaram* rule. At a later time wh under the Mahomedans, it was given as a *jaghire*, and at length it can under the authority of the Honorable Company.

REMARK.—This is another specimen of books relating to the Ceded Di tricts, with further evidence that little of consequence can be gleaned fro them. It is a thin quarto, in a very fair and passable state of preserv tion.

Manuscript Book, No. 20, C. M. 87.

SECTION 1. Account of *Tarla-puram*, in the *Ducur* district.

In the neighbourhood of a large Palmyra-tree-grove some poor peop of the *Bayilu* tribe managed to get a slender subsistence. At the rise the *Vijayanagaram*, the small town which had been built bearing th name of *Tarla*, attracted the notice of some Brahmans in the suite *Pravada-devu-raya* in S. S. 1304; and one of his successors built an endowed an *agraharam* there, in S. S. 1436. The posterity of the sai Brahmans derived the benefits thence proceeding. Mention is made the rule of *Crishna raya*, *Terumala raya*, *Saluva rayer*, in whose time th alms-house was given to poets. Afterwards it came into the possession the Mahomedans, and paid taxes to them.

SECTION 2. Account of *Jiyam-pad*, in the same district.

Legendary origin from *Durvasa-rishi.* A small hamlet arose in th *Cali* age. It was given in the time of *Hari-hara-rayer* to one of th *Jiyengaru*, or managers of the fane of *Ahobala-swâmi*; and from this gi

acquired the name of *Jiyam-pad*. It descended to his posterity; went to decay; but was reconstructed in the time of *Sri-rangha-rayer*. *Vencata-pati-rayer* ruling in *Pennaconda* formed an *agrahāram* here, and gave it to Brahmans; whence it acquired the name of *Vencata-raya-samudram* (the sea (of benefit) of *Vencata*). It passed through the hands of the Mahomedans; and came under the English Government.

SECTION 3. Account of *Camanur*, in the same district.

Its limits are defined, stated to have been an *Agraharam* of the *Jainas*, during the entire era of *Vicramaditya*. It was twice destroyed by fire. A *Sudra* afterwards built a hut in the immediate neighbourhood; and, from his name *Caman*, it acquired its appellation. In the time of *Chicka-udiyar*, farmers and accountants were appointed. It passed through the hands of the *Rayer* dynasty; and of the Mahomedans, finally coming under the English power.

SECTION 4 TO SECTION 15. Within these twelve sections are contained brief notices of eighteen villages, and two *Brahman* alms houses. The whole was carefully examined; but was found to consist of such trifling details, as not to require minute specification. The general results are, the peopling of a waste country under the Rayer dynasty; certain alterations or transfers of property and power, and the transit of the country, through the Mahomedan power, into the possession of the English Government.

REMARK.—The book though touched by termites, in the outer margins, is for the rest, in good preservation.

Manuscript Book, No. 24, C. M. 821.

This book contains brief notices concerning nine villages, and one village fane; with one section of revenue accounts of villages near Adoni. The names of the villages, &c., may be seen on consulting the Des. Catalogue, vol. 2, p. lxi. Art. 24, containing a copy of the table of contents. In the account of villages, there is mention of their formation by clearing, and cultivating, the former waste country; and, occasionally, mention is made of some year of the era of *Sālivāhana*, and sometimes the mention of a ruler and name. In a total deficiency of information such things might cast a faint gleam of light, here and there, on the obscurity; but as we possess otherwise tolerably full information on the changes of government over this neighbourhood, the notices herein found, are scarcely worth the trouble of seeking for them. One section, in the Canarese language, is entirely occupied with small details of revenue accounts. There are three other sections in that language.

An exception to the above general statement is found in the 9th Section, relating to *Silpa-giri*.

Tradition ascribes the formation of a fort, on the top of this hill, to *Bijala-Rayen* (a Chalukya king) and states that he, with his people of the *Jainas*, lived there, as also that from the number of stone masons residing near, it acquired the name of *Silpa-giri*. Fanes are built around it for a distance of 3, 4 or 5 Indian miles; but whether these are *Jainas* or more strictly Hindu is not mentioned. *Silpa-giri* was the capital of *Bijala rayen*. In many documents that capital is termed *Kalyāna-puram* a mere epithet.

Every notice relative to *Bijala-rayer*, is of consequence; because his reign forms a marked and extraordinary epoch in the history of the Peninsula.

In this said section, it is said that *after* this time, and in Sal. Sac 1430, the ruler at *Vijayānagaram* made some additions to the place and the year 1450, mentioned in connection with the reign of *Crishna rāyer* is noted as the period of further appendages. The conclusion is that, at a time antecedent to S. S. 1400, the *Jainas* (that is the *Chālukya rajas*) were in power; while after the ravages committed by the *Vira Saivas*, in exterminating the former, the place lapsed by its own weakness, or by conquest, into the power of the sovereigns of *Vijayānagaram.*

REMARK.—The book is well bound in boards; the ink permanent; and the country paper with a very slight exception at the end, is in perfect preservation.

Manuscript Book, No. 25, C. M. 822.

This book contains details of more than thirty villages; some of them being entirely the property of different fanes, free of tax. The details are all from Sal. Sac. 1300 downwards to the accession of the Mahomedan power; and during this interval, of two or three hundred years, references to the rulers at *Vijayānagaram*, and *Warankal*, occur with various statements, as to the foundation of villages and *agraharams*. Occasionally copy of an inscription is given, with reference to donations to fanes. The place, termed *Jambula Maddugu*, is traditionally stated to have been the site of some great battle, in which kings were engaged, and in which some of them were slain.

Upon the whole, with our previous knowledge, the evidence of this book is unimportant. To one leading fact it bears testimony, in common with similar books. This is the waste, or wilderness state anciently of the country, usually termed the Ceded Districts. The clearing it seems to have been subsequently to Sal. Sac. 1000; and what history can we expect of a wilderness; or what beyond the fables and *rācshasas* of the

Dandacaranya of Hindu traditions or poems. The whole of the book has been examined with attention; but the specification of dates, and the names of a few rulers within S. S. 1300—1500, would not be of great interest, as those names are otherwise known.

REMARK.—A part of the leaves are loose from the binding; but, for the rest, the book is in good preservation. Vide Des. Catal. vol. 2, p. lxi., Art. 25.

Manuscript Book, No. 26, C. M. 824.

In this book are notices of twelve small villages of the *Siddhavattam* district, of similar character with preceding details; and by consequence, so unimportant, as not to require any very special notice.

REMARK.—The writing is extremely good; but the binding has suffered injury, and the paper also, to some small extent. The names of the villages are entered in Des. Catal. vol. 2, p. lxii., Art. 26.

Manuscript Book, No. 28, C. M. 825.

This book which is a thin and small quarto, is occupied with accounts of water-reservoirs and of four fanes in the *Cadari* district. It is in very tolerable preservation. Vide Des. Catal. vol. 2, p. lxii., Art. 28.

Manuscript Book, No. 38, C. M. 834.

Unimportant notices of six villages occur in this book; and at the end is an imperfect document, without beginning, relating to a small zemindary. In the middle there is a page or two of defaced *Mahratti* writing. The book generally is in pretty good preservation. An index to the contents may be seen in Des. Catal. volume 2, p. lxxii., Art. 37.

GENERAL NOTE.—The Mackenzie Collection contains a very large proportion of books labelled "Ceded Districts;" but, for reasons briefly indicated in a note to No. 15, it was not deemed advisable to waste valuable time in dealing with them all minutely. By a sufficient measure of attention paid to them, it was found that nothing could be gleaned, of so much importance as to compensate a passing by other documents. The larger portion of these books labelled "Ceded Districts," was passed by without analysis. A limited time, of eighteen months was not sufficient for the due examination of the whole collection. Two years were given to it; and for six months gratuitously. The details of the books in question are statistical; and applicable to the time when the statements were furnished by Colonel Mackenzie's itinerant agents. In most cases possibly there have been subsequent alteration.

Vishnu Verddhana built a *Jaina* fane at this place. The *Vijayanagaram* rulers had an ascendancy. But there was a local chieftain, whom the Mahomedans could not conquer. It underwent internal fluctuations; was at length taken by one *Rama Rao*; and at length came under *Chicka-deva* king of Mysore; afterwards through Hyder and Tippoo, it came by reason of the English conquest, under the power of *Crishna raja udiyar* of Mysore; and of his minister *Burnaiya*.

SECTION 9. Account of castes of the Mahrattas.

Some details of this kind are mentioned. But the paper chiefly relates to the origin of Scindia and Holkar. The former was a servant of the *Peishwa*; and the latter a person of wealth. Some account of their progress is given, superfluous to be detailed. The *Bhosalas* and *Paravar* are described. The legend of the fane of *Arandesvara*, is appended; founded on the events narrated in the *Mahabharata*; and, with some subsequent matters, seemingly of little authenticity.

SECTION 10. Account of the celebrated fane at *Gakernam*, in Canara.

Narrated by *Gautama-rishi*. Legendary matter; having for subject the mode adopted in order to humble the extraordinary pride of *Brahma*, on account of his skill and power in the work of creation: which arrogance the other celestials could not endure. The issue was the establishment by *Ganapati* (or *Ganesa*) of a *Saiva* symbol at this place; which *Ravana* vainly attempted to seize. *Brahma*, *Vishnu* and other celestials came hither, and called the place *Gokernam*. The celestials are still accustomed to worship there.

SECTION 11. Account of the *Cadamba* race, ancient rulers in Canara.

Some legendary matters from the *Puranas* introduces the story of *Parasu Rama*, and of the incarnation of *Vishnu's-chakra* as *Kartaviryarjuna*. The usual narrative of its connected circumstances follows: issuing in the destruction of the *Cshetriyas*, the coming of *Parasu Rama* to the *Canara* country, and his displeasure with the country Brahmans, of his own making. The birth of a child under a *Cadamba*-tree is narrated and his being chosen for king, through the means of *Vasishta*: being named *Mayura Varma*. In consequence of a *Brahman* refusing to stay, or to eat in a country where no Brahmans were, the said king was induced to call in an extensive colony of Brahmans from *Ahi-chetram*; whom he distinguished with great privileges. The son of *Mayura-varma* was *Chandra-varma*: who neglecting the colonists, they set about returning to *Ahi-chetram*: but after proceeding a little way were recalled, and satisfied. A list of 22 names of descendants follows: their reigns having occupied a period of [illegible] years. In two loose connected papers are memoranda of [illegible], and of revenues in the province of Canara.

SECTION 12. Account of *Tuluva desa.*

This paper contains the same general outline as the preceding; with reference to the story of *Jamadagni*, his son *Parasu Rāma*; *Kartavir-arjuna*; the coming of *Parasu Rāma* to *Tuluva*, and obtaining land from the sea; the appointment of *Juthu Brahmans*, and subsequent rejection of them. The birth of *Mayura Verma*, his calling the Brahmans from *Hai-cshetram*, and a list of his successors are stated. The *Tuluva-desam*, and the modern province of *Canara*, form the same locality. The list of descendants from *Mayura Verma* has already been given from a valuable Canarese document.

REMARK.—The contents of this Book are in very good preservation; the 11th Section particularly so; and that with the 12th, are the most important portions.

Manuscript Book, No. 3. C. M. 915.

SECTION 1. List of memoirs sent from Aurungabad.

Merely a sort of tabular index, on two pages.

SECTION 2. Account of *Sivaji*, the Mahratta chief of *Sattara.*

This tract is rather large, though but little is written in each page. It adverts to the crimes, adventures and conquests of *Sivaji*. The details are minute, and do not appear to claim any particular abstract. *Sivaji* acted under the authority of the Peishwah at Poonah. As the document is in good preservation, it seems sufficient to indicate generally its contents; seeing that they can at any time be referred to, in comparison with the documents, in the collection, which relate to *Sivaji.*

SECTION 3. Historical account of Poonah.

Legendary matter. Afterwards *Puniya rishi* formed a residence here; which increased to a small hamlet, and acquired the name of *Puniyār*. Various details as to the increase of population, and formation of villages and forts. Mention of rivers in the neighbourhood. They flow by *Panderpur*. Reference to kings of *Canogi*, and *Udiya-giri* both in or near the Mahratta country; not Canoge in the north. A devotee of *Devi* was favored with a vision of that goddess; telling him that many lakhs of money were buried under a tree, near her fane; which he might take; raise troops; and become a chieftain. This circumstance appears to indicate the foundation of power. But details concerning the Padshah of Delhi follow, with many interferences by that ruler. The subsequent details and transactions are too numerous conveniently to admit an abstract. The origin of the *Bhosala* race appears in the document. In the latter portions there are some matters relative to the English campaign

against the Mahrattas. The document is in good preservation; except that, in one place, four or five pages are lost.

Another Memoir of *Sivaji-raja.*

Affairs between the Padshah of Delhi and the Mahrattas. Subsequent transactions of *Sivaji*. Statement of forces belonging to *Baji-Rao*, the Peishwah, and to the other Mahrattas.

The document is in extremely good preservation and will merit reference, in connexion with other papers on the same subjects.

SECTION 4. The campaign of *Baji-Rao*, under the guidance of his general *Trimbaka-Rao.*

This paper relates to matters of modern date, concerning which we otherwise possess sufficient information. The paper was written by *Ganga-Rao*, at Aurungabad, at the special desire of Major Mackenzie. The writer says he fulfilled the request to the best of his knowledge.

The document remains in good preservation.

SECTION 5. Account of the war between *Baji-Rao* and the Nabob *Nazar Jung.*

This war originated in a dispute about paying tribute. It was supplied to Major Mackenzie at his request. It is brief and in good preservation.

SECTION 6. Memoir of the battle of *Visvasa Rao* and *Sadasiva-rao* with *Abdala* at *Curuschetram.*

A paper on this subject was before noticed in a former report. There was a general confederation of Mahrattas, including the Gwicowar of Gugerat.

They levied tribute extensively. Upon Abdalla refusing tribute, they fought with him, and beat him, and he then paid the tribute demanded.

This paper is in good preservation.

SECTION 7. Memoir of the death of *Narāyan-Rao* by *Ragonāt'ha-rao.*

This paper requires no special notice: it continues in good preservation.

SECTION 8. Memoir of Scindiah.

SECTION 9. Memoir of Holkar.

On the details relative to these chiefs, I need not enter. It however appears from these documents that the confederation of Mahratta chieftains seriously contemplated the conquest, and appropriation to themselves, of the whole of Upper Hindust'han. The results are well known.

GENERAL REMARKS.—The contents of this book are rather of superior interest, and value; though chiefly with reference to modern times, and to the schemes and combinations of the Mahrattas.

The good condition of the book throughout has rendered my labour with regard to it, comparatively light: with moderate care it may be long preserved in the collection, as a book of reference.

Manuscript Book, No. 16, C. M. 882.

SECTION 1. Memoir of Hyder Ali.

SECTION 2. Memoir of Tippu Sultan.

Hyder, with a brother, lived originally at *Sirisi;* and, in consequence of skill discovered in him, he was appointed a local Subadar, under the Mahomedan government. The chief at *Chitra-durga* (or Chittle-droog,) attacked *Sirisi;* whom Hyder resisted, and drove away. *Nazar-Jung* from Hyderabad came, and captured Arcot. Hyder was selected on account of his military skill and sent against *Nazar-Jung.* For his services on that occasion, his master, the *Mysore-raja,* made him a commander of horse. He afterwards received a fief. A division between two brothers *Dēva-rajā* king of Mysore, and *Nānda-raja* who desired the throne, led the latter to avail himself of Hyder's services. After the death of *Deva-raja,* the throne came into the possession of *Nanda raja.* Hyder afterwards received a commission against persons who refused to pay arrears of taxes. His marriage. His being on service at Trichinopoly. The Nizam Uddowlah gave him presents and privileges. After this he usurped the Mysore kingdom, by removing *Nanda raja.* He was employed against the Mahrattas. Notice of the first distinction of Tippu his son. Capture of Arcot by the English. Consequent events. Affairs in the Mahratta country. Exploits of Tippu. Various details concerning the proceedings of Tippu. Finally the capture of Seringapatam is therein ascribed to the counsel of *Purnaiya* a Brahman (afterwards minister of state to *Raja Crishna Udiyār*). The said *Purnaiya* is stated to have counselled the English to make the assault, just after meal time when Tippu's people would be intoxicated. It is here also stated that *Tippu,* on finding the capital taken, stabbed himself; being then 48 years old. The death of Tippu usually has been said to have been by a cannon shot; which is the most probable statement.

The two memoirs run one into the other, without distinction; and were copied by a Brahman from public records of the *Karter-rāyalu,* indicating some royal achieves; but where kept is not clear.

The document is complete, and continues in good preservation.

Manuscript Book, No. 1, C. M. 913.

SECTION 1. Genealogy of the Padshah of *Bijapur.* This brief document is very little more than a list of names, with some dates of the Hejira-era attached. The rule of the earlier Pahshahs; the capture of their

country by Alumgeer; and the subsequent decline of Delhi; appear, amidst some other matter; but the details are very few. The writing of the document is uninjured.

SECTION 2. Account of *Gopichund-rāja* of Bengal.

This is a tale of a *petty-raja* of Bengal; and contains a mention of domestic matters of some atrocity; the consequence of which was to induce Gopichund to throw up all his secular possessions, and to devote himself to the life of a wandering Gossain; living as a mendicant on alms. He was met with in this character at Ahmednugger, by an individual to whom he related the past events of his life; and the said individual penned the narrative at the request of Major Mackenzie.

SECTION 3. List of kings, and ancient cities of Hindustan, and Gujerat.

A mere outline list of 8 pages in extent, much injured by termites; and, if perfect, it would be of little value.

SECTION 4. Journal of *Naraya-rao,* and *Ananta-rao,* from Ahmednugger to Aurungabad.

At a place where they halted they collected a heap of legendary matter; which I recognize as being gleaned from early *purānas,* and which were applied, by the informant, to this locality. Among other things there is mention of the bed of a river, now always dry; mythologically accounted for.

SECTION 5. Remarks on the above route, by the same two persons.

A further collection of legendary matter as to the hermitage of *Sonaca-rishi,* and a shrine founded by him. At another place they received some details, from an inhabitant; which have reference to fluctuation of power; but of modern date. The document has in it nothing of consequence.

SECTION 6. Account of the town of Ahmednuggur.

The aforesaid persons fell in with a convoy of the Bombay army, commanded by four officers, whose names they specified. With it they entered Ahmednuggur; an itinerary of their journeying from place to place, with mention of distances, is connected with the document. Various fluctuation of power at Ahmednuggur, and corresponding events, are specified; as collected from verbal accounts. They are however of little interest, as the history of this city and principality is otherwise recorded.

SECTION 7. Account of various *rajas* or kings.

Some legendary matter. *Yunasvir* ruled 5000 years. Reference to a great sacrifice at Hastinapuri. The transit of power to the Mahomedans. Henceforward the details relate to Mahomedan rulers. There is also a specification of the *p'peers* or sacred persons, by whom mosques were

founded. Information concerning Delhi as Mahomedan, is not needed. The document may however merit reference. It is but brief.

SECTION 8. Account of *Hemaudi Paut.*

A Padshah one day sent for a Brahman of the said name, and inquired from him concerning past history. He requested six months to supply an account, and three months were accorded. Then follows a tale, as if delivered by *Hemāuda Paut,* of the wildest possible extravagance; having reference to a battle between a Gossain, and a serpent. It must be entirely enigmatical. Faint indications occasionally suggest the idea that *Vicramāditya* and *Sālivahana,* may have been allegorically intended. The document appears to me of no value.

SECTION 9. Account of the Bhosala race, and the Peishwah.

This narrative is very similar to others, referring to the same people, before noted, and abstracted. It is quite superfluous to do more than mention the general subject for comparison, if need require, with other papers.

SECTION 10. Account of Poonah.

At first a small village, increasing by degrees. Its being twice pillaged by Alumgeer, seems to have added to its celebrity. Subsequent details are full; but they have been, more or less, adverted to, in notices of other accounts, relative to the same capital. This document is incomplete at the end; apparently from a leaf or two being omitted in the binding.

GENERAL REMARK.—This book, as a whole, has suffered damage from termites; but the injury done has been limited to the covers and outer margins. Where country paper is used part of the writing has been injured, but in documents of no consequence. Sections 1, 9 and 10 are the most valuable; and these having been copied on Europe paper, have escaped injury. The ink with which they are written is good. The other documents are not worth the labor, and expense of restoration.

Manuscript Book, No. 43, C. M. 732.

Genealogical account of *Vencatapa-nayak* of *Surapur* and *Gudigundi* in the Hyderabad country.

The ancestry of this local chief is carried up very high, as far back as the days of Valmica; but it appears that the founder of the family was, in reality, a soldier of fortune, who served in various parts of the peninsula, and at length, obtained a fief under Ali Adil Shah of *Visiapur;* of which *Devi puri* and *Shahpur,* were the principal towns. After one or two descents, a division occurred between several sons. One of these, favoured by the Shah, founded *Gudi-gundi.* Various family details follow. One

of the chiefs became a convert to the *Jangama* or *Vira Saiva* system. The principality at length came under the power of the Peishwah of Poonah. Some local disturbances arose. Other family details. Revenue particulars. There is further a specification of family relatives of the chief; and of villages or lands, allotted for their support. Mention is made of various rude tribes, termed *Kiratas*, in the neighbourhood; who differ from *Hindus*, and have no Brahmans among them. Other descriptive details conclude the document. It was written for Colonel Mackenzie in 1820, by Vencata-rao a Gomastah.

REMARKS.—As a Memoir of a baronical family, the particulars of which are mingled up with important events: subsequent to the ascendancy of the Mahomedans, this document may merit some further attention. What I have stated is a very brief outline. The book is a thin quarto, written with indelible ink, on superior country paper, which has escaped injury.

Manuscript Book, No. 35, C. M. 789.

SECTION 1. Account of *Bhojapatnam* in the Trichinopoly district.

Stated to have been a town of *Vicrama;* built by his minister *Bhatti*, according to his orders. After the death of *Vicrama*, it is added that *Bhaja-rāja* who ruled in the north, came hither, and halted about the usual time of taking a meal. An appearance of *Narasinha-swāmi*, provided him food; and, in return, he built a fane with shrines. After a rapid transit, over one thousand years, the rule of *Vicra-deva-rāja* is mentioned, and his building many fanes, *Vijaya-rāma-rāja* afterwards ruled, and had a son born, as the result of penance. It is merely stated that old remains of buildings erected by *Bhaja-raja* are visible: the name of *Bhaja-patnam* is however, in the opening portion, deduced from that king there partaking of (*Bhojanam*) a meal.

The statement appears to be merely traditionary.

SECTION 2. Account of the *Curambadi-rājas* of the *Canchi* district.

In Sal. Sac. 400, many *Jainas* came from the west, and spread over the *Tondamandalum*, and built many *Jaina* fanes, according to the rules of architecture. They exercised princely authority over the country. A chief came from the north, and fought with them for six months; but was conquered, and placed in prison at *Tinomali*. After this an obscure reference is given to *Adondai;* (here stated to have come from *the north*,) and, after subduing the country, adopting the *Saiva* system. His race ruled 50 years. Afterwards *Savuna Sancara-rāja* possessed sovereign authority, during 35 years; and was succeeded by *Vira-Sancara-raja*, the term of whose rule is not specified. The power of *Crishna-rayer*

and his successors, followed. That dynasty was overcome by the Mahomedans. *Timma-raja* built for himself a fort,* and town, and introduced 5,000 people from the *Carnātaca-desam*, some of whom lived in woods, and plundered all around. Others became *Pālliya-carer* or local chieftains. *Rāma-rāja* sent an army against *Timma-raja*, took him prisoner, and established the rule of local chiefs. The free-booters retired within the woods and lived by hunting. Connected with the paper is some account of the manners of the *Curumbars*, who formerly were numerous, and of whom there are remains. This document was written by *Vencata-sastri* at Sadras.

NOTE.—The document seems to be of historical value; and adapted to assist, along with other documents, in giving a view of the history of the northern part of the Carnatic, from its first colonization by the *Jainas*.

SECTION 3. Account of the *Jainas* of *Tondamandalum*.

This paper appears to be written by a *Jaina*. It refers to a two-fold division of the continent of India; by the names of *Carma-bhumi*, and *Bhoga-bhumi*. Early rulers are alluded to; and, among other things, it is stated that *Cshetriyas*, whom *Parasu-Rāma* exterminated were *Jainas*. It recognizes the co-existence of *Hinduism*; but otherwise defined than usual among *Hindus*, and in some respects erroneously. The *Jainas* are said to have come from the west to the Carnatic under *Chamunda-rāja*. A reference to the conqueror of the *Tondamandalum* occurs; but the subsequent matters are not so well, nor minutely defined, as in the foregoing section.

It is nevertheless of considerable value, in general evidence.

SECTION 4. Account of *Tirnācara* in the *Valadavur* district of Arcot.

The early part of this document relates to the formation of a shrine ascribed to *Chandra-sancara*, who made it various allowances and gave to distinct portions of it different names. He was succeeded by *Triyambuca-raja*. Afterwards *Chamundru-rāja* is said to have come from the West; and to have ruled 40 years. He was overcome by a *Hindu*; who established the *Saiva* system, and ruled over *Tondamandalum*, and *Chola-mandalum*; and is said to have built many *Jaina* fanes, as well as others for those of his own persuasion. He ruled 60 years. One named *Amuc'ha-sarishan*, built many *Jaina* fanes, and ruled 55 years. *Shastatimuc'ha-varishan* succeeded; who cleared away much land in the neighbourhood of *Conjeveram*, and built 64 *Jaina* fanes. He ruled 34 years. Crishna-rao of *Anagundi* afterwards governed. The *Pandiyan* is said to have subsequently built shrines, &c. The paper was written down from

* Vellore, I believe.

the verbal statement of *Chandra-sancara*, a hierophant of the *Jainas* in 1817, January 10th, at *Tiruvācara.*

Section 5. Account of *Capi St'halam* in the *Tiruvayar* district of the Tanjore country.

The name is derived from the circumstance of many of the monkey species *(capi)* being found here. A *rishi* made it his residence and sentenced a *Gand'harba* called *Hu-hu* to become a crocodile. The usual legend of the elephant and crocodile is given, as also applicable to this place. *Indradyumma* is made to be a king of the *Pāndya* country, doomed by Agastya to become an elephant. After a battle between the elephant and alligator, the imprisoned spirits in both were released. Consequent to this legend, it is stated that the fane and other buildings at the place, were erected by *Rajendra Chola*, and other *Chola* kings. The account was taken from a verbal statement of the four hierophants of the fane in 1818, on the 30th March; and it offers a tolerable specimen of Brahmanical legends of the present day.

I deem it worthless.

Section 6. Account of *Nagur*, and the tomb of *Mir Sahib.*

A person of distinction, from Benares, came this way on pilgrimage, and fixed an image at this place; which afterwards acquired celebrity; and, by degrees, a large town arose around. Little however is mentioned further, until the times of the Mahomedans; among whom a miracle is stated to have occurred in the recovery of some milk that had been spilled, from a broken vessel; and having for attestation the testimony of a mother and her child. The place became of consequence, and celebrity among the Mahomedans. At a later period two foreigners came in ships, and formed a settlement.

The document appears to me of value only with reference to the celebrity of the town of Nagur among the Mahomedans. It is near Negapatam.

Section 7. Account of the chieftains of *Candiarasa* fort, in the Tanjore country.

This brief paper traces the foundation of the fort, and formation of the baronial authority to a son of *Adi-vira Pandyan.* To account for the name of *Pandu*, some matter is given, bearing the marks of pure invention. It is said herein that *Adi-vira Pandiyan* was conquered by the *Varadarashta* king (the *Varada mannar*, as I suppose, of Tamil M.S.S.) The aforesaid son, born of a *Sudra* woman, made a vain attempt to recover his father's kingdom; and then cleared the forest lands on the spot where he built the fort. Little, or nothing, is mentioned as to succeeding events;

but the names of some fanes, and of hierophants, are given; indicating a traditionary statement received from them.

NOTE.—There are in the collection copies of inscriptions from the fane of *Candi isvara*, they are however so imperfect as to be useless.

SECTION 8. Account of the fort of *Pāndanatur*, in the district of *Cumb'-haconum*.

The account commences with the reign of *Tirumala nāyak* of Madura, who, in Sal. Sac. 1400, is stated to have ruled over Madura, Trichinopoly and Tanjore. An invasion of Tanjore by a predatory chief, whose name *Kapa sarava khan* seems to intimate his having been a Mahomedan: *Tirumala* gave instructions to a military chief to repel the incursion; who having done so, received a fief as his reward. Hence the origin of the above fort; concerning which a few unimportant matters are added; and then the usual mention of fanes, and hierophants serving in them.

SECTION 9. Account of the fane of *Tiru nagesvara* in the district of *Cumb'haconum*.

Reference to a *Champaca* garden in this country, to rishis doing penance there, to a *naga*, (snake,) which was to have a curse denounced on it by an interview with *Casyapa rishi;* and some like veracious matters. One example is eximious; to wit, that, on any one going to a certain reservoir, the fish therein leap out on the bank; and that, moreover, they bite the individuals who approach. There is nothing in this document, but the most inane, legendary nonsense.

SECTION 10. Account of the fane of *Perala vada setu*, and the town of *Pābagovi*, in the hundred of Kilur in the Tanjore country.

Anciently a wilderness to which *Rama* came; fixed there a symbol of *Siva* and went away. Afterwards the *Tondaman* built a large fane at *Tiruvalur*. Subsequently *Pāba-govi* is mentioned, as a large and flourishing commercial town, dwelt in by the *Lambādi* tribe. Their houses were destroyed by a deluge of rain; inducing them to leave the place and run away. Nothing beyond this appears, except the mention of the finding a pot by a peasant reported to be filled with coins; in consequence of which Mr. Harris, then Collector of the district, was induced to go and investigate the case; but nothing more was found than a few *Pagodas* and copper pice.

SECTION 11. Account of the *Jainas* of *Dipumgudi* village in the *Tiruvalur* district.

N.B. In Sal. Sac. 1200 a colony of *Jainas* came from the West, and settled here under *Namba-raja*, whose capital was Vintur; he ruled 60 years, and

had a successor. A chief termed merely *Pratapa* came hither, and receiving no attention from the *Jainas*, in the neighbourhood of *Manargudi*, he took offence, and wrote to the *Tondaman* ruling at *Vencata-giri* (or Tripety) desiring authority to destroy the *Jaina* fanes; which being conceded to him he overthrew a great many of them. At a later period under the Government of *Achyuta Rayer* and *Rāma-rayer*, an individual obtained from them a grant of two villages. This person was afterwards directed to go to the south, and settle wherever he should be instructed by the appearance of a light. He did so at a place, where now only a fane remains; bearing the name of *Dipam gudi* (village of a torch or flame.) The only remaining matter relates to a surreptitious entry by night into a fane, by means of a false key, and to violence committed; since which time the place has continued closed.

A document containing an account of the Mahrattas follows; but is not included in the table of contents, at the beginning. One *Narāayna-rao*, compiled it from another book. The epitomized details are so similar to those of other accounts heretofore abstracted, as not to call for further information, or notice.

General Remarks.—The contents of this book are very generally in good preservation. Sections 8 and 9, are very slightly touched by insects: all the rest is perfect, the 2d and 3d Sections concerning the *Jainas* are of some value.

Manuscript Book, No. 11, C. M. 887.

Section 2. Account of *Humcha*, between the Western Ghauts.

(This document only is in *Mahratā*, all the other papers in the book being *Canarese*).

Anciently the place was a wilderness dwelt in by *Verdars*. A *Jaina* ruler obtained ascendancy. His name was *Juia-danda rāja*. Some of his descendants are mentioned. He had three sons, one of them, *Juia-danda*, having married beneath him, was obliged to fly from a conspiracy to take away his life. He took refuge in *Bidanur*. Afterwards he conquered his brother, who had formed designs against his life. He cleared the country, and built *Humcha*. He is represented as conquering by paying homage to *Dēvi*; or, in other words, becoming a Hindu proselyte. He afterwards built shrines and fanes, which are enumerated.

Note.—This paper is in good preservation, and it explains another paper, in Canarese, referring to the same individual, which was found to end abruptly.

(*Mahratti ends.*)

Manuscript Book, No. 41, C. M. 795. (Telugu.)

The table of contents in this book indicates two sections. 1. An account of *Tirucola-kudi*, in the *Sivagangai* district. 2. Account of a king, in the *Pandya-desam*. These are the subjects that were heretofore unexpectedly met with in M.S. Book (Telugu) No. 42 and *vice-versâ*, the index of contents found in that book belongs to this, and in the notice of this document must be followed.

Section 1. Account of ancient fanes and images of the *Pāndavas* in Chittur district.

This section contains merely a statistical list of sixteen fanes in the said district; some of which are reported to have been founded by the *Pāndavas*. The details are those of income and expenditure; being apparently copies of revenue papers from the Cutcherry. As such they are not susceptible of abstract.

Section 2. Account of *Rāya-velar* and its fort, in the Arcot district.

That is to say Vellore. It was founded by *Timma-raja*, who came from Pancham (Panjab ?) He ruled with a younger brother. *Timma-raja* gave over the power to a son, and retired to an ascetic life. The place however soon came under the rule of *Vijayanagaram*, and hence acquired the name of *Rayarvelu-velūr* (or town of the Rayer's spear,) and also that of *Raya-dúrga*, or the Rayer's fort. The Mahomedan power succeeded; and some names of Nabobs of Arcot, as *Ana verdhi-khan*, and others are mentioned. The Mahrattas took the fort. It reverted to the Mahomedans. It was greatly enlarged at a later date by them. Details of villages, and some revenue matters follow, at the end of the paper.

Another account of the same place, which is recognized as agreeing with a Tamil document, heretofore abstracted; differing only in language.

Section 3. Account of Chingleput.

Bangaru-Timma-raja held a fief here in the time of *Crishna-rayer*, by whom he was ordered to go to *Pennaconda*. After some deliberation the whole family proceeded thither; and received a gracious welcome, for their confidence. A quarrel however arose, owing to *Crishna-rayer* having no legitimate child; and to the 72 chiefs not agreeing about the person whom he wished to be her successor. It would appear as if this chief was one of the opposing parties, as *Crishna-rayer* fought against and killed him; placing his son in his stead. Several of the family fled to the Hydrabad country.

SECTION 4. Account of Sadras.

A small hamlet of a few houses was founded by a Mahomedan named *Bahud-khan*. It was taken by Hyder-Ali. It is a place well adapted for commerce. Mention of fifteen fanes in the neighbourhood.

This paper is very brief.

A document not entered in the Table of contents follows being another account of Vellore. By this statement *Timma-raz* and *Bomma-raz*, chiefs of *Calahasti*, came hither on a hunting excursion, and determined on building a fort. Other details as before.

SECTION 5. Account of the war of *Jaya-singh*, with the Mahomedan ruler of *Chengi*.

Properly the war was between *Jaya-singh* ruler of *Chengi* (or *Gingee*), and the Mahomedan ruler at Arcot. It is herein stated to have arisen from non-payment by *Jaya-singh* of arrears of tribute. A full account of this war is given in the *Carnataca-rajakal*; though this document may be of use in comparison.

SECTION 6. Legendary account of *Tiruvalur*, in the district of Arcot. (In the paper the name is *Tiruvottur*, that is Trivatore; the two fanes of *Tiruvalur* (Trivalore) and Trivatore are 30 miles apart. Trivatore is the place intended.)

Anciently the neighbourhood was a waste wilderness, and a *durga* or evil spirit, being incarnate, greatly infested the locality. *Sancara charya* came hither; did homage to the sprite; and appeased its malignancy. Subsequently when a *Chola-raja* was engaged in building *Saiva* fanes, to get rid of the crime of killing a Brahman, he came hither, and founded this place; accompanied with munificent donatives. A Brahman took the trouble of going to the Ganges to bring its water hither to bathe the image: when, in consequence of his devoteeism, the god appeared in a vision, and said there was no need of taking so much trouble, for the waters of the Ganges were naturally here; pointing to the immediate vicinity of the sea; and to a reservoir of sweet water close by, in attestation of the statement.

GENERAL REMARK.—The contents of this book are in respectable preservation; but are throughout only of secondary interest. The 3rd Section offers an incident, not heretofore met with towards filling up the history of *Crishna-rayer*; a prince whose influence in the Carnatic was very great.

POSTSCRIPT, February 1838.—I apprehend that the Mahratti documents terminate with No. 11, C.M. 887, and that No. 41, C.M. 795, must be in Telugu, equally with No. 42, the subject of which I remember to be in Telugu. If so the abstract of No. 41 must have become displaced

among the other notes; in no way surprising, considering the lapse of time, since first made in 1838, and the various subsequent removals of my books and papers, I have not the means of reference to remove the doubt.—W. T.

III. *Canarese Documents.*

The special attention of the reader is directed to those papers that relate to the *Vira Saivas*; and to the great revolution effected by them in the northern *Chalukya* kingdom.

Manuscript Book, No. 46, C. M. 492.

Virupácshesvara stotra eulogy of *Siva*.

The production of a *Saiva*, of the ultra class, who ascribes the formation of the upper, middle, and lower worlds to the creative power of *Siva*. Some things are mystical; as for instance, the sun, moon, and fire are the *tricetra*, or three eyes of *Siva*. The same being is further copiously described by various names, or epithets; such as *Ardhesvara* which designates mystically productive energy, *triloca rachshaca*, or 'preserver of the three worlds,' and the like. The writer hopes to receive final beatification from the object of his homage.

Note.—The book is a small duodecimo, written on country-paper rather old in appearance, somewhat injured by worms; but in sufficient preservation.

Manuscript Book, No. 6, C. M. 514.

Section 1. *Vidyāranya Calajnana.*

Much of the early part of this paper is taken up with an alleged interview of *Madhava swami* with *Veda-vyasa*. Another name of *Madhava* was *Vidyaranya*. An account is given of laying the foundation of *Vidyananya* afterwards called *Vyayanagaram*. The accession of the first chiefs is stated; and the succession of others prophetically announced; because the production of the work is ascribed (by licence of authorship) to *Mādhava*, himself. It is a superior work, as to composition; but historical details, on the subject, have been given from other documents; depriving this one of much interest, or novelty.

Note.—The document is entered in Des. Catal. vol. 2, p. 30, article 30.

Section 2. *Prahbu lingalila.*

This is a brief document, now transposed in order though marked as second in the table of contents, and the subject is not complete.

The opening refers to a chaotic state of creation and gives an account of *Brahma*, *Vishnu*, and of *Sada Siva*, differing from the usual *Hindu* ac-

count; the production being of the *Vira Saiva* kind, *Sada Siva* was first produced, then *Siva*, then *Rudra*, then *Vishnu*, then *Brahma*; by which latter creation was organized. *Prabhu linga lila* otherwise called *Allama Prabhu* is represented as a part of the divine being; or an incarnate portion of *Siva*. Corresponding therewith was the incarnation of the *tamasa-guna*, or evil quality of *Parvati*; whose endeavours to lay hold on the hands of *Allama Prabhu* were all frustrated. In this document there is one section only; the following portions not appearing to have been copied.

The document has a distinct entry in the Des. Catal. vol. 2, p. 21, Art. 13; as connected with palm-leaf copies of the entire work.

SECTION 3. *Cadamba-arasagalu*, or dynasty of Kings at *Banavasi*.

There is some prefatory matter relative to a village named *Cutta-grammam*; to *Gokernam* as a shrine of great resort, and celebrity; and to *Parasu Rama Cshetram*, with the usual account of its recovery from the sea by *Parasu-Rama*; and a reference to his slaughter of the *Cshetriyas*: and his formation and regulation of the Malayalam country. There is afterwards a reference to the incarnation of *Sancara acharya*, as a reputed portion of *Siva*; and to some of his advantages, and proceedings. He had an interview with *Batta-charya* at *Gokernam*, and inspected the latter's philological, or grammatical works.

After those statements follows the mention of the *Nava-Nandas*, or nine persons named *Nanda* whose rule, dating from S. S. 1115, was in *Jayanti-puram*. Mention is made of a subsequent race of twenty-one persons, who have the epithet of *Maurvauvayara* or *Mauriya* dynasty. The usual account of the birth of *Mayura-verma* and mention of his race follows; leading on to a statement concerning the *Rayar* dynasty of *Vijayanagarum*. These details have been given from other papers. The writer gave to this production the title of *Salagrama-puranam*. It resembles other documents in connecting *Banavasi* with the *Magadha* kingdom. It has a claim to be considered as one document of some historical value, among others, referring to an early dynasty in the N. W. of the Peninsula.

NOTE.—It has a distinct entry in the Des. Catal. vol. 2, p. 50, Art. 17.

SECTION 4. *Sarvajna Calajnanam* a prophecy of a *Jangama* ascetic.

This is merely a damaged fragment of three small leaves of country-paper, out of a large work. From this fragment nothing further can be made out than a reference to the conquest of *Sri-ranga-patnam* (or *Seringa-patam*) by foreigners. Other copies will offer the materials of a further abstract.

General Remark.—The covers, and this last section being excepted, the other contents of the book are in very good preservation. The first and third section are of some value; both as to composition, and matter. The two other imperfect documents are worthless; or at best of trifling value.

Manuscript Book, No. 11, C. M. 523.

Satyendra-Chola-raja cadha, or account of a *Chola* king, a devotee of the *Vira-Saiva* sect.

There are 44 pages wanting at the beginning of this book; the three first pages which remain have a reference to the said king, panegyrising his virtues and devoteeism.

It appears, from other papers, that the *Vira Saivas*, adopted the *Chola* kings into their system in all cases where any of them had persecuted other systems than the *Saiva* one. To those kings they have attributed names of their own devising. *Satyendra* is an epithet, implying, that he was like *Indra* in truth, or veracity. The loss of the matter is perhaps of very trifling consequence.

There follows some chants set to different *ragas*, or musical modes; the subjects being laudatory strains addressed to gods, and kings.

Following are legendary matters relative to the origination of a five-faced form of *Siva*, for the special purpose of destroying an *asura*; and the destruction being effected, the said incarnation made use of the *asura's* skull for the head of his *vina*, or lute, and stretched his tendons upon the same for strings; on which instrument he exhibited before the assembled celestials, to their no small content, and satisfaction. Some mysteries relative to the rights of the *Jangamas* or *Lingad'haris*, in the Canarese country, are stated. The indication as herein apparent of the true spirit of the *Vira Saiva* system is observable; not being any amiable spirit of love.

Remark.—The destruction of the *asura* has an enigmatical meaning; which other papers on the *Vira Saiva* sect may perhaps elucidate. The book is written on vile country-paper; which however has tolerably well escaped the attack of worms; and the ink continues plainly legible. Such being the case the nature of the contents claims no further attention. A subsequent perusal of *Vira Saiva* documents induces me to conjecture that the aforesaid *asura* is a personification of the *Jaina* system; exterminated by the two *Vasavas*, and their followers. The five faces appear to be intended to denote five persons, specially distinguished; the epithet of *Chetti*, or merchant, is affixed to their proper names.

Manuscript Book, No. 4, C. M. 888.

SECTION 1. Account of *Rama Raja*, and his contests with the Mahomedans.

This section contains somewhat full details of *Rama-raja's* negociations, and battles, with the neighbouring Mahomedan rulers. A pompous, and very exaggerated statement is given of the splendor of his throne, and the number of his obsequious attendants; including the kings of all the fifty-six countries of *Hindu* geography. A list of his army is also given. The attacks of the Mahomedan chiefs separately were foiled; but a grand confederation against him of five Shahs, at length overthrew him, and conquered the kingdom. The date of S. S. 1486 (A. D. 1564) is given, and it corresponds with that of the battle of *Talicota*, which ended the power of the *Vijayanagaram* kingdom.

NOTE.—This document will continue legible for some years. The paper is undamaged; but the ink is not throughout equally good.

SECTION 2. Account of the *Banijagura*, or traders of *Banivasi*, in the *Sunda* district.

The few details which relate to this class of *Lingad'haris*, and merchants, chiefly notice the protection, or otherwise, received by them from the Ráyër *Sadā-Siva*, downwards to the times of Tippu Sultan, and the English; and the whole, in any general point of view, is unimportant. A brief mention of weights, measures, and commodities, is appended.

Manuscript Book, No. 9, C. M. 9.

Chenna-Basava-puranam; account of the secondary founder of the *Vira Saivas*.

A devotee had presented some offerings of food to a *Jangama* ascetic, or shrine, a particle of which was seized by an ant and was being carried away; which the elder *Basava* perceiving, gave to the ant a little sugar, and took away the prize, which the ant had acquired. He carried it home, and directed his unmarried elder sister, named *Nagamma*, familiarly termed *Acca-nagamba* (or sister snake) to take great care of it, and not to allow it to fall to the ground. She took the liberty to eat it; and, in consequence of doing so, as it was part of an offering, she became *enciente*.

Basava was minister of state to *Bijala-rayen*, who formed his own opinion on the subject of *Accamma's* situation. In consequence of his questioning *Basava* on the subject, the latter brought his sister to the Court; and she, being concealed behind a veil, was interrogated by the king (himself a *Jaina*) on the subject; when the child from the womb answer-

ed that it was coming into the world in order to exterminate a variety of evil sects then prevailing; and to establish its own sect. The king was alarmed at this occurrence of a child so speaking, and desisted from further inquiries. After the child was born, it was instructed in learning, and particularly in the tenets of the *Vira-Saiva* religion of which the elder *Basava* (an incarnation of the bullock vehicle of *Siva*) was the founder or chief promoter. *Basava* went to *Cailasa* (or died,) and after his death the *Vira-Saivas* conspired against *Bijūla-rāyen*; killed him; and installed *Allayā-Bijala* in his place. The latter chose *Chenna Basava* for his minister of state; who, in this influential office, greatly exerted himself in destroying opposite sects, as well as in patronizing the sect of the *Vira Saivas*, or *Jangamas*; and was the instrument of a very extensive diffusion of this mode of credence.

REMARK.—Here the book closes, without a complete finishing of the subject, containing twelve *Sandhis* or chapters. It is in good preservation, and neatly written; with an attempt at illuminated writing in the first and last page; so that the copyist evidently regarded his work as finished. There is an entry in the Des. Catal. vol. 2, p. 12, art. 9, a part of which I should consider very reprehensible; were it not that I take it rather for the wilful misrepresentation of Mackenzie's Brahman than the intentional authorship of the *redacteur* of the Catalogue. The incarnation of *Chinna Basava* is represented in the book, as I have stated; and, Hindu allegory being set aside, the case is resolved into one of incest. *Basava* being both uncle and father of *Chinna Basava*; and both fit agents for the work of exterminating a *Jaina* king, and *Jaina* people; which they accomplished.

It is monstrously pitiful to attempt to aim a side blow, in the spirit of Wilford, at a better system; through the medium of such a tale. The answers as alleged of an unborn infant, received from behind a veil, certainly merits no remark; and only exhibition. Enough as to this book; but the development of the whole *Jangama* system *ab ovo usque ad nauseam*, certainly is an object of some interest in itself, and connected with the historical details of the N. W. of the Peninsula; where the destruction of the Jainas, and the establishment of a champion system of extermination, are distinguished features.

To *Chenna Basava*, as I understand, it traced the formation of several subdivisions of the class; as the *Shat: St'halattar*, 3,000 the *Revana radhyar* the *Marula-radhyar*, the *Panditaradyar* 6,000; and some others amounting to 12,000; making the entire number of *Vira-saivas*, in the time of *Chenna Basava* to be 21,000. These I suppose to have been like the *Sikhs*, half sectaries, half warriors, or *Hindu* crusaders; the worst possible form of sectarian enthusiasm. They are of *Sudra* origin; and

though numbering some proselyte Brahmans, yet are the opposers of Brahmanical supremacy: in the rites of funerals they differ from other Hindus, inasmuch as they bury their dead; and also differ in the observances at that period customary. These few particulars I gather *en passant* from inquiry; but there are materials in the collection for the development of the history, and principles of this class of people.

Manuscript Book, No. 13, C. M. 494.
Ibidem 14, „ 495.

These are two complete copies of a work entitled *Saranullilamrita*, the nectar of the *Jangama* system. *Siva*, in *Cailasa*, becoming angry with *Nandi* his vehicle, and sundry others of his attendants, sentenced them to go down in the shape of men. Nandi was born as the son of a Brahman woman, in an alms-house; and was called Basava. The others were born in various places of inferior castes. Basava, in progress of time, had occasion to exhibit various marvels in the presence of *Bijala* king of *Kalyana*, and a *Jaina*. For example he caused a document bearing an inscription to fall down from the atmosphere before the king and when no one could read the contents, Basava did so with facility.

This inscription indicated places containing concealed treasure, which came into possession of the king, and induced him to place great confidence in Basava; so much so that he chose Basava as his minister of state. In this office Basava fed daily one hundred and ninety-six thousand* *Jangamas*. He confined his patronage entirely to the *Ashti-varna* class; or those who wore one of the eight distinguishing marks of the religion of *Siva*. He made no other distinction, from the *Brahman* down to the *Pariar*, than simply requiring that the devotee should be one wearing either the *linga*, or other symbol of the *Saivas*. Such a one received food, presents and civilities, on dismissal. A devotee of the ultra *Saiva* class was in the habit of exercising his capabilities as a thief, by plundering the houses of those who did not wear the Saiva distinguishing symbol and of distributing the proceeds benevolently among those who did wear it. Being at a loss for further plunder, he at length fixed on the palace of the king, as being a *Jaina* and not wearing the mark. At the gate of the palace he met Basava, who first prostrating himself asked him what he wanted: he is stated to have explained his intentions, and Basava took him with him into the palace, showed him the treasure, and al-

* This number of one lakh and ninety-six thousand, I understand to be a phrase cut and dried, to intimate a great number, not less but as many more as imagination may be pleased to add.

lowed him to take as much as he pleased. The king hearing of the circumstance caused Basava to be seized and questioned him; but Basava denied the theft, and the king causing the treasure to be examined in his presence, and that of Basava, there was found to be a surplus above the account; and Basava was restored to confidence. One day the king took a fancy to play a joke with Basava, by causing a person to assume the appearance of a dead man carried to his funeral, and followed by others disguised as women, uttering funeral cries. The king called Basava to see one of his own class carried to his funeral, and Basava, drawing near, turned the whole mockery into a reality, and then retired. The *women* went to him in a body representing the whole to have been a trick of the king; and, in consequence of their entreaties, he caused the dead man to come to life, and restored them to their proper form. The proselyting a great number of Brahmans is ascribed to a time of famine, and the following connected circumstances. They came during the scarcity to Basava to ask for food; but as they did not wear the lingam he dismissed them with a refusal. Taking counsel they plucked some unripe berries, and tying these up so as to imitate the Jangama symbol again presented themselves asking for food, and were allowed to seat themselves, among those statedly fed. Before taking their meal the real *Jangamas* according to their habitude, took their emblems, placed them uncovered before themselves and worshipped them; afterwards eating. Basava came to the Brahmans and told them to do the same. Knowing their own trick they looked one at another, and remained quiet whereupon Basava seized the hands of one of the Brahmans, and forcibly untied his rag; when the berries were found to be turned into the required symbol. The Brahman astonished praised the *Jangama* sect, and adopted it. The other Brahmans opened their bits of cloth, and found the same transformation effected, and they also entered the *Jangama* sect. These being Brahmans were held in higher estimation than any others; though the rule of the class was equality.

These are specimens of the contents of the book which contains several other tales of like kind; intended to magnify the miraculous powers of Basava; and they appear to have reference only to Basava during the lifetime of *Bijala-rayen*. Subsequent events are to be derived from other sources. As far as this evidence goes, it indicates first a spirit of sectarial opposition, favoring votaries only of Basava's own class; leading on to enthusiasm, increasing with accumulating numbers; for such a process would attract the *Lingadharis* from all quarters; and issuing in the ferocious zeal, which gave birth to the *Vira Saivas*, and defined their separate and peculiar character.

NOTE.—The books are entered in Des. Cat. vol. 2, p. 25, art. 20. Both volumes are a little injured in the binding, and No. 13 by insects—for the rest they are in good preservation.

Ashta-varna-tilaca, - - -	No. 27,	C. M.	503
Continuation, - - -	28,	"	504
Ibidem, - - - - - -	29,	"	505

The literal rendering of the title is "the excellency of the eight-colors," and those matters intended to be designated by the eight colors are :

1. The *Guru,* or spiritual teacher. 2. The *lingam* or emblem of *Siva.* 3. The *Jangama,* the *Vira Saiva* devotee. 4. The *vibuthi,* or sacred ashes. 5. The *rudracsha* or sacred beads. 6. The *tiru mantra,* or sacred charm. 7. The *padatacam,* or water which has washed the feet of a spiritual teacher. 8. The *prasadam,* or benediction of a spiritual teacher.

Each of these subjects is illustrated by tales, in the manner of the regular *St'hala paranas.* For instance the excellence of the *vibuthi* is enforced by a story of a king, who treated these sacred ashes with contempt, and opprobrium; and, in consequence, by adverse circumstances, lost his kingdom, and wandered about as an exile, or outcast, in wastes and forests, his wife sharing in his perils, and they were both restored to prosperity by virtue of the said ashes.

The book is of the *Vira Saiva,* or *Jangama* class. The tales are probably quite fictitious ; but adapted to explain the tenets of this class, in the same way as *Sta'hala puranas* show the precise character of other local systems. Some of the narratives afford information on the great dispute between the *Vira Saivas,* and the *Jainas.*

NOTE.—These volumes are three octavos, uniformly written on country paper, which is a little injured by worms; the binding of the first volume is somewhat damaged; that of the two others very good. The whole work is in tolerable preservation.

An entry occurs in the Des. Catal. vol. 2, p. 27, article 24.

Rudra bharatam. No. 43, C. M. 521.

This is one of the most curious books, in regard to excessive extravagance, which I have yet met with. Like other *Vira Saiva* books it mentions certain original principles, or existences, from which others were produced; and by these last creation was formed. There is an evident recognition of many of the tenets of Hinduism proper; but these are strangely caricatured. There is more than one *Brahma,* more than one *Vishnu,* and more than one *Siva.* The nine *Brahmadicas* are recognized and have their names specified. Besides the mundane creation, the different superior regions are described and here extravagance proceeds to the utmost measure of wildness. There are *Isvaras* whose bodies are

more than a thousand *yojanas* or ten thousand miles high; with celestial regions vast in proportion. The *Hindu* system in its symbolical description of heads, arms, &c. appears, to the superficial glance, sufficiently extravagant; but according to this book, there are subordinate inhabitants of the celestial worlds of a thousand faces, ten thousand faces, one hundred thousand faces, of ten millions of faces, and a hundred times ten millions of faces! In the midst of these matters, accounts are given of the tenets, and votaries of the *Vira Saiva* religion. I had once thought of presenting a labored abstract of the book, yet really, all circumstances considered, I do not know if it would be worth the pains which must be taken, in a case where the extravagance is so puerile. There are however details which are essential to a full acquaintance with this most singular sect. It is *anti-Brahmanical* and antagonist to the *Jainas.* Being the fabrication of low men in power, the system levels distinctions before observed. The religious sanctions attempted to be given might be expected to be likely to run into fanaticism, caricature, and excess; and those attributes are not wanting.

NOTE.—The book forms a neat octavo volume; the country paper is of good kind, and the ink indelible. It has been slightly touched by insects, chiefly in the margin; but is otherwise in good preservation. It is complete.

A brief entry occurs in the Descriptive Catalogue, volume 2, page 32, article 36.

Bhava cheritra ratnam, - - -	No. 19, C. M.	525
Continuation, - - - - -	,, 20, ,,	524
Ibidem, - - - - - - -	,, 21, ,,	526

These three volumes form one work containing a series of narratives relative to the *Vira Saiva* sect, by adapting various legends current in the *Peninsula* to its peculiarities. For example the incident of the car, already more than once adverted to, is herein narrated with additional circumstances. The *Chola* king, herein named *Satyendra,* was childless, and his guru, *Chedyuna,* taught him a mantram or charm by the potency of which a son was born to him. The king of *Sinhala* did not pay his tribute, which led to a war with Ceylon. The daughter of the king of *Sinhala* formed an attachment to the aforesaid king's son; which being returned, led to a marriage. The king's son afterwards, riding out on horseback, ran over and killed the son of a merchant's wife. She took up the remains of the child, and carried it before the king. From a sense of justice, he ordered his *mantri* to have his son's head cut off, and given to the merchant's wife. Instead of doing so the *mantri* cut off his own head. A complete tragedy is made of the affair; insomuch as

seven heads, that of the king included, were presented in expiation to the mother of the child, whose death was the occasion of so much asserted slaughter. In the spirit of the *Vira-Saiva* system, all this murder was so exemplary in the sight of *Siva* and *Parvati*, that they came down from *Cailasa;* and, at the request of the king's wife, who survived, restored the child of the bereaved mother to life; and took the seven persons that had lost their lives back with them to Paradise. This account is one considerably enlarged, and altered, from the tale, as it appears in the Tamil and Telugu languages.

It would be useless to enter into an abstract of all the tales. The work was composed, as is stated, by *Gubu Malánachari*, a *Jangama*, and contains many tales relative to *Basavesara*, to *Siva*, and others; narrated in the style of the ordinary *St'hala puranas*. The work is complete; and, upon the whole, in moderately good preservation.

It is entered in the Des. Catal. volume 2, page 33, article 39, four copies are mentioned.

Viractar cavyam, No. 17, C. M. 502.

A series of tales by *Rudra Bhatta*. One hundred and one kinds of beings are represented as having existed in *Cáilasa*, having many heads, or otherwise differing from the human form. These were severally born on earth; and their adventures form the subjects of the different tales. One, relative to *Nagalinga*, is alluded to in the Des. Catal. which led *Pravudá-deva-rayer* as asserted to adopt the *Vira-Saiva* system.

The whole of the tales are of an extravagant character; and probably merit very little regard. The book is not large; and appears to be complete.

It is entered in Des. Catal. vol. 2, p. 27, art. 23.

Manuscript Book, No 15, C. M. 508.

1. *Sivádhicya-puranum.*

This is a *Vira-Saiva* production. It commences with invocation to *Siva*, and leading names of that class. The introduction to the *puranam* relates to the birth *Visvasuchárya*. His father's name was *Sambu-bhakta*, (votary of *Siva*,) and his mother's name *Somal ambiki*. They were childless; and the wife, complaining greatly, induced the *Brahman* to perform extra devotion. *Siva* in consequence visited the house in the form of an ascetic devotee; and was hospitably entertained. He in consequence asked his hostess what gift she required, and was told a son. A very distinguished son was promised; and the ascetic departed. In the course of time a child named *Visvasacharya* was born; and, as he grew up, became celebrated. He was expelled by the Brahmans from their town; in conse-

quence of having entered a low caste person's house of the *Jangama* class, and eaten therein. He became a *Jangáma;* and afterwards narrated to *Bhujanga-raya* a variety of marvellous tales; the object of which is to establish the sole supremacy of *Siva,* and his patronage of the *Vira Saivas.* These tales are contained in eleven *sandhis* or chapters, needless of course to particularize, the general nature of the book being ascertained.

2. *Bhicsh'atana-charitra.*

This document derives its title from the fable of *Siva's* wandering over the earth, as a mendicant. The narrative is represented as delivered by *Suta rishi* to *Savunaca,* and others. The celestials complained to *Siva* of the pride of *Brahma;* and *Siva,* considering that it arose from *Brahma's* having five heads, cut off one of them, and kept half of the skull in his hand; throwing the other half into the sea. In consequence of this act, *Siva* had to wander on earth, as a beggar. Among other adventures he visited the town of *Dwaraca* the capital of *Chrishna,* and received from *Chrishna* all honors. The work is founded on the older *puranas;* but modified, and adapted to the notions of the *Jangamas.* It is divided into three *sandhis* or chapters.

3. *Paravati-gajancusha-daravti.*

A fragment. It is a polemical work against opposers of the *Vira-Saivas:* and the title metaphorically indicates it to be like the book with which the driver controls an elephant. No more of the contents however remain than are sufficient to give some indication of its polemical character.

Note.—The two first portions of this book are entered in the Des. Catal. vol. 2, under distinct items, at p. 29, art. 27, and p. 32, art. 37. I do not find the fragment noticed.

Remark.—The book is written on oblong squares of thick country paper, in red and black ink, and with two boards of like shapes, painted with figures; those of *Siva* and *Ganesa* being principal ones. Its appearance is unique in the collection; though there are a few others written on oblong leaves, in the samé fashion; not observed in any other than *Hola Canada* books.

Cumara-rama-charitra, No. 3, O. M. 537.
Same title, „ 4, „ 538.

These are two copies of a local narrative much resembling the accounts of *Palliya-carers* in the South. No. 3 appears a little old; and No. 4, a more recent copy. The book narrates the adventures of *Cumara-Rama* son of *Campila-raya* by *Hariyammal.* He greatly distinguished himself

under *Rama-deva-rayer* of *Anagundi*, at *Rayadurga* (or Raydroog); and against the *raju* of *Guti* (Gooty) also a local chieftain. He afterwards served *Pratapa Rudra* of *Warrankal;* and was engaged in various contests with the Mahomedans: among others in that which issued in the capture of *Pratapa Rudra*, and the conquest of his kingdom; in which war *Cumara-Rama* was killed.

There is a filling up of matter in the *Hindu* taste, and style of writing. The sum total is that *Cumara-Rama* the son of a local chief, was an able and brave General, and this account of his life is not without use, in illustrating or filling up any account of the wars with the Mahomedans, which ended in the overthrow of the *Vijayanagara*, and *Warankal* kingdoms.

Remark.—No. 3 is injured by insects; and No. 4 is incomplete.

The M.S.S. are entered in Des. Catal. vol. 2, p. 37, with a somewhat long and full abstract.

Lingayana cheritra, or account of a *Jangama* ascetic, No. 45, C.M. 486.

An account of the adventures of a *Jangama* ascetic, of no value; unless an illustration of native manners, in reference to this debased class of votaries, may be deemed of consequence. It is stated that the person, in question, was coveted by one of the females of a king at *Hampi*, or *Anagundi;* who despatched a female messenger to negociate with him: she brought him into the palace, and subsequently dismissed him, in the garb of a *Jangama*, unknown to the king. The ascetic then retired to a wilderness; and acquired some little intellectual instruction from another ascetic. He then wandered as far as *Seringapatam;* where the wife of a man of quality hospitably entertained him, in the said character; but afterwards seduced him, as the book states, into an intrigue. The lady's husband discovered him, and cut him in two, with a sword; but his body miraculously healed of itself: and the avenger became a suppliant before him. The ascetic then wandered to *Sri-sailam;* and ultimately went to *Cailasa;* that is, died. A certain *Tamberan*, or *Vira-Saiva* ascetic, who made in the end a profession of Christianity, was, by his own account, such a wandering devotee, only it may be charitably hoped, his end was better. But this whole mendicant fraternity of that particular class afford an exhibition of the most odious parts of the *Saiva* credence, carried out to an excrescence, to monstrosity and depravity of the lowest degree.

Remark.—The book is old, a little touched by insects; but complete, and in moderate preservation. I do not find it entered in the Des. Catalogue.

Prabhu-deva sunya sampadana. No. 22, C. M. 488.

In this thin octavo there are two subjects contained.

1. A treatise on the peculiar tenets of the *Jangamas*, represented as communicated by *Allama* or *Prabhu-deva*, one of its leading teachers, to his followers. It is quite a departure from the ordinary Hindu statements on the subject of creation, and the mythology connected therewith. Certain beings are mentioned, from whom, by generation, sprang other existences. The whole issues on the incarnation of a portion of the essence of *Siva* in the persons of *Basava* and *Chinna Basava*. *Allama-deva* was also a portion of that essence. There is a filling up of other dogmas, proper to the *Vira-Saivas*. The treatise is brief.

2. *Pravuda-raya-cavyam*, a poem concerning a king of *Vijayanágaram*. This poem is divided into six *sandhis*, or books. 1. Contains a strange mythological fiction as to the birth of *Ganapati*, the tutelary of poets, and stanzas in his praise. 2. Refers to the origin of the town of *Vijayanagaram* and to *Pravuda-raya*, an illustrious prince there. This prince is represented as expressing incredulity at certain marvels ascribed to *Jangama* leaders. Certain tales are related by him to *Chicanachari*.

2. Describes *Nareda* as going to *Cailasa*, and being interrogated as to what news on earth? In reply to which question he describes the *Saiva* religion as extinct. In order to revive it, *Siva* directs *Nandi* to go and be born on earth; and gives the like command to another of the ordinary attendants at *Cailasa*. The birth of these; their marriages; and certain domestic occurrences, in the *Hindu* style, and according to the grossness of *Hindu* manners, are related.

3. A reference to *Hari-hara-rayer*, one of the kings of *Vijayanagaram*, and to domestic occurrences in his family, mingles with mythological notices, and tales or episodes, which do not appear to be of consequence, beyond what is ordinary in poems.

4. One *Devar-dasaiyan* (lit. a servant of the gods) is introduced, and described as setting out young on his travels. His marriage is mentioned. He is afterwards introduced as lecturing on the best mode of life, or human duty. The preference is given to the marriage state, if it be in company with a good wife. If not so, the ascetic life or a state of celibacy, is described as preferable. The said person narrates the perfections, and exemplary conduct of his own wife, as a pattern of matronly virtues.

5 and 6. One *Pari-yatra* is introduced, and certain tales, founded on his adventures, are narrated. With this sixth section this document (No. 22) ends; leaving it to be inferred that there is a continuation.

The tendency of the whole of the preceding matter, it may be observed is to teach the peculiarities of the *Vira Saiva* sect and that with a view to proselytise *Pravuda-deva-raya.* If any form of religion stands self condemned by its own internal evidence, it is emphatically this one; leaving others to follow in the rear, and this notwithstanding a more than usually slender proportion of correct views, mingled with the mass of monstrosity.

NOTE.—This book is well bound; written with indelible ink, on strong country paper, and remains in good preservation. It is entered in the Des. Catalogue volume 2, page 23, with a brief mention only of the first treatise.

Manuscript Book, No. 16, C. M. 494.

SECTION 1. *Isvara ganangala Hasaru* or list of *Vira-Saiva* votaries.

Names merely of *ganas*, or *gnomes*, ordinary residents in *Cailasa*, who by order of *Siva*, came to earth, in order to re-establish the decayed *Saiva* faith; or, in other words, to introduce a new system: arising, like a fungus, out of a diseased portion of the ordinary *Saiva* credence. One thousand of these names are mentioned.

SECTION 2. *Adayana cadha*, account of a *Jangama* votary.

This paper states the lamentable prevalence of the *Jaina* system; which became a matter of complaint to *Siva*. To overcome the *Jainas* became a point of special attention. To this end many *ganas*, as above, were sent to earth. A principal person named *Adayana*, was born in the *Sura-shtra* country. At *Puli-giri* a famous *Jaina* fane existed; of which *Suraveni* and *Padmavati* are represented as the names of *Jaina* objects of worship. The overthrow and extermination of the *Jainas*, and the planting up of the *Vira Saiva* system, in its place, is the subject of this document, which is not without some historical interest.

NOTE.—The book is in good preservation.

The two subjects are briefly entered in Des. Catalogue vol. 2, page 25, art. 18 and 19.

Manuscript Book, No. 3, C. M. 869.

SECTION 1. Legendary account of the village of *Sala-gramam* in the district of *Bidanur*.

Legendary reference to *Agastya*, and to a shrine formed by him. In Sal. Sac. 1018, *Ramanuja-charya*, unable to bear the persecution of *Crimi canda cholan*, retreated to this village, and dwelt there some time. There is some detail of connected shrines, pools, and the like appertenances.

A reference follows to a *Jaina* fane; also to discussions between the *Baudhas* and *Jainas*, as a consequence of which the former were sent away to Ceylon, and the *Jainas* afterwards had an ascendancy. Some names of their rulers, or chiefs, are mentioned.

SECTION 2. Account of *Merirvea* a village.

Anciently said to have been termed *Mit'hila;* but dated as to its real origin, in the time of *Vishnu Verddhana.* The *Rayers* of the *Vijayanagaram*, and the *chola rajas*, are adverted to; in reference to fanes and their allowances.

SECTION 3. Account of *Ani-Kannanam padi.*

There are details in this section as to fanes, &c., with the connected mention of some names and dates; but the whole is of slight consequence.

SECTION 4. Account of *Terumalu-codu*-village.

The most extravagant liberty is taken with legendary names in reference to the establishment of a fane of *Chamunda*, a form of *Durga;* but there is nothing of the slightest value.

SECTION 5. Account of the *Sosala agraharam.*

Nothing in this section, except legendary details; with some names and dates of small importances.

SECTION 6. Account of *Somanat'ha puram.*

Merely a notice of an *agraharam*, or alms-house; with mention of some grants recorded by inscriptions.

SECTION 7. Account of an alms-house at *Talcad.*

As in the last a mention of grants with some names and dates. The local position of Talcad, is a point of consequence.

SECTION 8. Account of *Talcad-rajas.*

This section is of greater consequence. The locality is of some historical antiquity; and the list of kings, including the Mysore rulers, may merit reference, in comparison with other documents. See the published translation of the *congu desa rājakal.*

SECTION 9. Account of *Naga-mangala.*

A notice of a fane, the image of which was dug out of an ant-hill that had become a snake hole: the details of the fane and its connected matters, are of no consequence.

REMARK.—The condition of this book is moderately good: it will continue legible, with care, for some time. The 8th Section is the only one of much consequence.

Manuscript Book, No. 57, C. M. 551, &c.

SECTION 1. *Chola-Sangatyam.*

This is an ornamented account of a Chola King styled *Carur-cholan*, from *dwelling* in the town of *Carur*. It contains a description of his court, with its attendants; much of the work relating to the feminine portion of those attendants: there is also profuse descriptions of his attachment, and devotedness to the *Saiva* religion. He had a misunderstanding with a *Pandya* king, name not specified, which led to a war. The document remaining incomplete, nothing further can be added in the abstract.

SECTION 2. *Cumara-rama cheritra.*

This is the narrative of a hero, a son of the chief of *Hosadroog;* who was a general of distinction employed against the Mahomedans, by the princes of *Vijayanagaram* and *Warankal.* He at length fell by stratagem. The document has been noticed in another place.

SECTION 3. *Sarvajna cala-gnanam.*

This is another copy of a document, already adverted to, and abstracted.

SECTION 4. *Prabhu-deva calagnanam.*

This is an account professed to be delivered by *ganas*, or celestials of *Siva's* world, to *Prabhu-deva*, who figures in the *Vira Saiva* annals. The events relate chiefly to occurrences at the capital of *Bijjala raya*, and to the conspiracy of the *Basavas;* concerning which the Canarese documents are profusely full. Various notices of these transactions have been already given.

At the close there is the dying declaration of *Prabhu-deva;* in which he gives what is described as a prophetic attestation of his intention to return. The close of the lives of the *Basava* family is stated; consisting simply in the repetition of their being severally absorbed, or united with the symbolic representation of *Siva*, which each one worshipped.

SECTION 5. *Maisur arasugala vamsavali* a genealogy of Mysore kings.

This section is historical, especially in the latter portion. It opens with a reference to the former great ages; and, after adverting to an ancient rule over the Tuluva country, deduces the line of Mysore princes from the family of a local chieftain. These princes are then mentioned *seriatim;* with some notices of events occurring in their reigns; and especially in reference to wars with the Madura rulers. It is not necessary to be more particular; but this document is of use, to be compared with other accounts of the same race of princes.

SECTION 6. *Chicadeva-raja-yesobushana* the illustrious jewel *chica deva-raja.*

This is merely overstrained poetical panegyric on one of the Mysore kings, named *Chica-deva.* Of course it claims very little notice, as regards mere matters of fact.

NOTE.—This Manuscript Book is in very good preservation.

Maisur Arasagala-purva Bhyudaya.—An account of the proceedings of Mysore kings, from early times. No. 10, C. M. 545.

In this document there is a list of the Mysore kings, from raja *Udiyar* downwards; with some degree of minuteness in detail; and then a statistical account of the extent of the kingdom, and acquisitions of country, or of hill forts, in each reign.

REMARK.—This is a small, but rather thick duodecimo volume. It has a title page, in the handwriting of Colonel Mackenzie, as follows: "Account of the Mysore rajahs; found at Seringapatam 1799; given to me by Colonel W. Kirkpatrick at the Doulat Baag, June, 1799. C. Mackenzie." It was made copious use of by Colonel Wilkes in his history of Mysore; and he has given an account of it in his preface. Such being the case a full abstract from me would be superfluous. Only one half of the book is filled with writing. It is but a brief, though a valuable chronicle. It continues in perfect preservation.

An entry occurs in the Des. Catalogue, vol. 2, p. 42, art. 2.

Pravuda-deva-raya cavyam, no label or No.

Of this document five *sandhis,* or chapters, are wanting from the commencement; the sixth, and some following chapters remain, in the shape of loose oblong leaves. The subject, on examination, was found to be a series of tales said to be the narrative *Pravuda-deva-rayar* by *Chiccanasari* his minister, of which the nature is very miscellaneous; the object being to bring over *Pravuda-deva-raya* to the *Vira Saiva* credence. The document, especially as it is a mere fragment, is of no consequence.

Manuscript Book, No. 1, C. M. 506.

Bijjala-raya-charitra, or narrative of *Bijjala* a king.

This book is divided into twelve *sandhis,* or chapters. The first describes the magnificent capital termed *Calyana-puri,* situated to the south of Mount *Mera,* and adorned with all the usual requisites, and appertenances. It was the chief town of *Bijjala,* a king of the *Jaina* class; who, for causes not herein specified, had a minister named *Basava.* The second chapter states *Basava* to have been a *Vira Saiva,* and to have patronized the said class by very munificent provision made for them; contriving various light occupations to give an ostensible occasion for

the said patronage. He received indifferently all who came; if they adopted that mode of credence, and put on its symbol. People of low castes, or of no caste, such as are despised by Hindus, were received by him, and thenceforward caste distinctions were abolished. The *Vira Saiva* system knowing no distinctions within itself. The third, and fourth chapter state, that *Basava*, by the said means, exhausted the public treasury; which circumstance, coming to the king's knowledge, he became much incensed against *Basava* and appointing another *Pradani* or treasurer placed troops at his disposal; and bade him go, and seize *Basava*, wherever he might be found. Great disputes and fighting took place, between this new chief, and the adherents of the minister, in which *mantras* or charms, were resorted to, on both sides; till at length a powerful *mantra*, employed by the king's party, was the means of bringing *Basava* to his presence. The king remonstrated very warmly with him; and entered into a long discussion, as to the superiority of the *Jaina* religion; the excellence of which he greatly exalted. *Basava* remonstrated in turn; and maintained that without cause he had been thus treated. From the fifth to the twelfth chapters, the following is the general substance. A description is given of *Padmavati*, the wife of *Bijala*, herein said to have been the elder sister of *Basava* (which does not accord with the *Vira-Saiva* books; this book being a *Jaina* document, antagonist to the *Jangamas*.) A son was born to *Bijjala*, by this wife. Subsequently *Basava* is represented as conspiring against the king, by hiring three persons named *Saba-deva Bommayya*, and *Mulaiyya*, to personate torch bearers; and when admitted, as such, to the presence of the king, to take the opportunity of assassinating him. The king however did not like their appearance; and, after some little investigation, had them all three impaled alive. There is a filling in of other matter, previous to the catastrophe. Among other things *Bijjala* is stated once to have sent his child to see *Basava*, which would imply restored confidence. There is also a long detail concerning great efforts made to obtain a fabulous weapon, which would enable the king to conquer all without being conquered by any one: the same being a mere deceptive device of *Basava*. Mean time *Basava* was resolved to take away the king's life; which, at length he effected, by means of one of the Brahmans who had been brought over to his sect: whom he sent to present a poisoned fruit to the king. The latter, on smelling, became powerfully affected: but for a time recovered. He considered *Basava*, as the cause of this evil, and gave orders to take troops, and seize him, wherever he might be found. *Basava* was however on the alert, and escaped: the king now found that his end was approaching; and his preparations for death are narrated

according to the *Jaina* credence; the substance is, that he renounced all earthly attachments, and relationship whatsoever, and patiently prepared himself for a change of worlds; which shortly afterwards occurred; and, according to the book, he obtained beatification. The presenting a poisoned fruit, merely to kill by the smell, seems to involve some enigma, or recondite meaning. There is added much praise of the *Jaina* persuasion and mode of credence, and severe condemnation is denounced against the *Vira Saiva* class. The account of *Basava*, by consequence differs in some particulars from that in *Vira Saiva* books; but confirms the leading points. The events towards the close are dated in the 4000th year of the *Cali-yuga*; which would be about 900 years ago; and would fix the period to A. D. 900 or 1000, but the date does not appear to be very definitely fixed as it may mean some period after the commencement of the Cali-yuga year 4000.

Remark.—The book is a thick octavo and is written with good ink on stout country paper. It remains in very good preservation. It is important in reference to the northern *Chalukyas*.

Note.—It is entered in Des. Catal. vol. 2, p. 27, art. 25.

Manuscript Book, No. 50, C. M. 487.
Ib. ,, wanting.
Ib. ,, 52 ,, 489.
Ib. ,, 53 ,,
Ib. ,, 54 ,,

Bhairavesvara-cadha-garbha-sutra-ratnacara.

These books contain an account of Hindu legends, moulded into a model for the *Jangama* class of *Saivas*. The whole might be termed an abstract of those voluminous legends, many of which have been stated in the course of the present researches. To enter into any detail would be superfluous. The Descriptive Catalogue may be consulted. In the portions more particularly examined by me, I found legends from the Bhagavatam, concerning *Crishna*; others concerning *Siva*, and the *Jangamas*.

From such investigations as I have made it would appear, that the more learned of the *Jangamas*, in various works, made digests of abstruse books; adapting the contents to their own sect, and forming a body of mythology adapted slowly and silently to supersede the regular Hindu dogmas. I do not know that these closely written volumes would repay the trouble of more scrutinizing inquiry; but I think they would not, they remain in good preservation.

An entry occurs in Des. Catal. vol. 2, p. 23, art. 17.

Manuscript Book, No. 30, C. M. 573.

Ib. „ 31, „ 574.

Raja-sec'hara-vilasam ; account of a *Chola* prince.

In both of these books the binding is loose; and they are slightly injured by insects.

An entry occurs in Des. Catal. vol. 2, p. 57, art. 5.

Vimsaka, or *Avadhuta-gitai*, an ascetical work. No. 42, C. M. 585.

A work by *Siva-yogendra*, on various matters of learning. The whole is written in the *Hala Canada* characters; but consists of *Sanscrit slocas*, with a translation, and explanatory comment in old Canarese. A considerable variety of matters is treated of, which are but of trivial importance; one of which would not be expected in such a work, to wit, a dissertation on the state (with reference to knowledge and perception) of the fœtus before birth, in its different stages. "Professing themselves wise, they became fools."

Note.—The book is complete; but the leaves are loose, from bad binding. The paper and writing remain uninjured.

An entry occurs in the Des. Catal. vol. 2, p. 59, art. 14.

Manuscript Book, No. 38, C. M. 490.

Ibid. „ 40, „ 491.

Viveca Chintamani, or Jewel of knowledge.

These books are copies of the same work which is quite a forest of *Hindu* learning, by a *Saiva* devotee; to whom is given the epithet of *Nisu guna*. It contains an account of *Hindu* sects; not only of those deemed regular, but of those termed exterior, as the followers of *Charvaca*, and others. An epitome is given of the general contents of various *puranas*: such as the various worlds, upper and lower, and the nature of each: the *dwipas* and *Jambu dwipas* in particular, with connected matters. The variations and differences within the *Saiva* sect are specified: together with the origin of the 28 *agamas*, or special *Saiva* works: each from a distinct head of *Siva*. [Perhaps this general indication as to the contents of what in itself is an epitome may suffice.]

Note.—Both books are somewhat injured by wear, and No. 40, in some degree by insects. At present however the degree of injury is not material.

Manuscript Book, No. 36, C. M. 580.

1. [illegible], a system of political ethics.

The duties of kings are detailed. The observances proper to the four regular orders of *Hindus* are specified. Laws and regulations relative to women. A variety of proper times, and observances are noted. I suppose it to be a sort of law treatise. It occupies the larger portion of the book, in a close hand-writing.

An entry occurs in Des. Catal. vol. 2, p. 60, art. 18.

SECTION 2. A traditionary genealogy of Mysore kings.

This document contains two parts; the title which is given in the table of contents belonging to the second of the two.

The first is a sort of general introduction. It gives the *pauranical* account of India; and specifies the divisions of the *Bharata-varsha*, or great continent of Hindustan.

It mentions the names of some of the *Chacravertis*, or universal sovereigns; and, after matter of this kind, gives the local legend of the fane at Seringapatam; the foundation of which is ascribed to a *dasi*, or female-slave of a fane. The clearing of the country from a forest-like condition is mentioned, in connexion with that subject. The first regular date given is Sal. Sac. 816. (A. D. 994,) from which period a succession of *Nayaks*, or local chieftains, is deduced; their names being specified. From Sal. Sac. 1484 (A. D. 1512) a more important line of rulers is traced. Their names, and some of the events occurring under their rule, are given. As the line is modern and has found an historian in Colonel Wilkes, I do not mention this dynasty very minutely. This dynasty occupies the second, and more important document of the two. The entire article remains in good preservation, and a good translation of the whole, would merit perhaps a place in the periodical literature of the day.

The document is entered in the Des. Catalogue, vol. 2, p. 14, art. 4, under the title which belongs to the second of the two parts.

Manuscript Book, No. 7, C. M. 511.

Sarvajna Calananyam, a work on history.

This is a copy of a work of which an incomplete portion only was met with in M.S. Book No. 6, C. M. 514, sect. 4. And the same document appears to recur in M.S. Book No. 57, sect. 3.

The name of the author was *Sarvajna* and *Calayanam* signifies a knowledge of time. The book contains an account of *Bijala*, and the transactions between him, and the two *Basavas*; with the removal of these to another town. Some details of *Calyana-puram*, the capital of *Bijala*, are given. There is subsequently a notice of the *Rayer* dynas-

ty, and of *Pratapa-Rudra* of *Warankal;* together with an account of wars between the kings of *Anagundi* and *Warankal* with the Mahomedans. The latter portion of the work is thrown into the form of a prophecy; and an enigmatical style has been adopted.

There is added to the book a fragment relating to *Chenna-Basava;* and his assassination of *Bijala-raya,* which he is said to have accomplished by supernatural assistance.

NOTE.—The Book is in moderately good preservation. An entry of three copies appears in Des. Catal. vol. 2, p. 29, art. 28, being probably this one, and the two sections above specified.

Manuscript Book, No. 48, C. M. 588-472.

SECTION 1. *Narrasinha Sahasranama.*

A thousand names of *Vishnu* are designated by this title; but they are not found; and the other contents are not of a *Vaishnava* kind.

SECTION 2. *Sapta Sati,* or *Chanda-pat.*

This is otherwise *Devi-Mahatmyam,* and contains a narrative of the war of *Durga* against the *asuras.* A popular portion of a *Putana.*

The book is in very good preservation.

The first article is entered in Des. Catal. vol. 2, p. 60, but I do not find the other mentioned.

Chenna-Basava's farewell. No. 11.

This small book to which I have given the above distinctive title (there being only the mark No. 11 on the outside) contains an account of *Chenna-Basava's* taking leave of his associates and followers; with a prophetic notice of what was to follow, after his departure down to the time of the Mahomedan power. There is great similarity to predictions, otherwise ascribed to *Allama-Prabhu:* and, with the sole exception of the conspiracy against *Bijala-rayer* king of *Calyana,* there is little of any consequence.

The document is in very good preservation.

GENERAL NOTE—19*th March,* 1850.

At this point my analysis of the Mackenzie Manuscripts ceased; leaving (with the exception of statistical documents already adverted to) only Canarese documents unfinished. In this particular branch of the inquiry I laboured under peculiar difficulties. I had stipulated for special help in it, at the proper period: but on calling

for that help no answer was returned; and on reiterating the call after a lapse of some months, it was expressly refused; and a Telugu moonshee was offered, whose aid I did not require, with the best help I could obtain, I made slow progress in these papers. The Brahman employed by me prevented the assistance of a *Jyotisha Brahmin* better versed in the Hala Cannada than himself.

Both of them were astounded at the *heretical* and *anti* caste nature of the *Vira Saiva* papers; and to myself a vista was opened, which I could not follow out to the end. I had worked over the time contracted for, at my own cost; and ecclesiastical duties, or responsibilities, had become so pressing, as imperatively to demand a close; so that greater interest might not be sacrificed to literary curiosity.

A large number of *Caduttums* were left untouched, but these, it is presumed, are of less consequence than the Manuscript Books.

Possibly as much light, as is needful, is thrown on the *Jangama* system by the foregoing abstracts. The conclusions then led me to own, in some cases, opposite to conclusions drawn in a paper concerning them in the Madras Journal, and generally different. There are materials in the Canarese documents for further research on that system if thought to be desirable.

W. Taylor.

IV.—*A Brief Notice of some Contrivances practised by the Native Mariners of the Coromandel Coast, in Navigating, Sailing, and Repairing their Vessels. By Captain* H. Congreve, *Madras Artillery.*

No. 1.

Description of an Instrument used by them for finding their latitudinal position off the Coast.

An inspection of the drawing will at once manifest the principle of this simple though ingenious instrument, the only one, I apprehend, used by the Native Mariners of these ports for ascertaining their latitude when out of soundings. A piece of thin board, oblong in shape, three inches long by one and a half wide, is furnish-

ed with a string suspended from its centre, eighteen inches long. A number of knots are made in this string indicative of certain previously observed latitudes; in other words, coinciding with the positions of certain well known places on the Coast. The position of these knots is obtained in the following manner. The observer elevates the board in his left hand, its longest side being upwards, and draws it backwards and forwards in front of his eye until its upright length exactly corresponds with, or covers the space included between the polar star and the horizon. With his right hand he next catches hold of the string and brings it to his nose, he makes a knot at the point where it touches that feature; and if he at the time be abreast of Point Palmiras, an undeviating index is afforded, which will in future show him when he is off that point, the North star's elevation being always fixed, and therefore all the parts of the triangle formed by his line of sight, the string, and the distance between the polar star and the horizon, or the length of the board, equally as constant. To make the thing as clear as possible, suppose the observer find when out at sea, that the knot which measured the former coincidence of his position with Point Palmiras, again impinges on his nose, he is satisfied, on this occasion, he is in the same latitudinal line, as he was on that, or that he is off Point Palmiras.

He makes similar observations at, and a knot is fixed opposite each conspicuous place, on the length of the string, as far as Dondra Head in Ceylon generally. Thus by a simple observation, at any future time the Mariner is enabled to ascertain his position with sufficient accuracy for his purposes, anywhere on the coast between Calcutta and the South point of Ceylon.

The two drawings refer to this subject.

Method of usuing the Instrument.

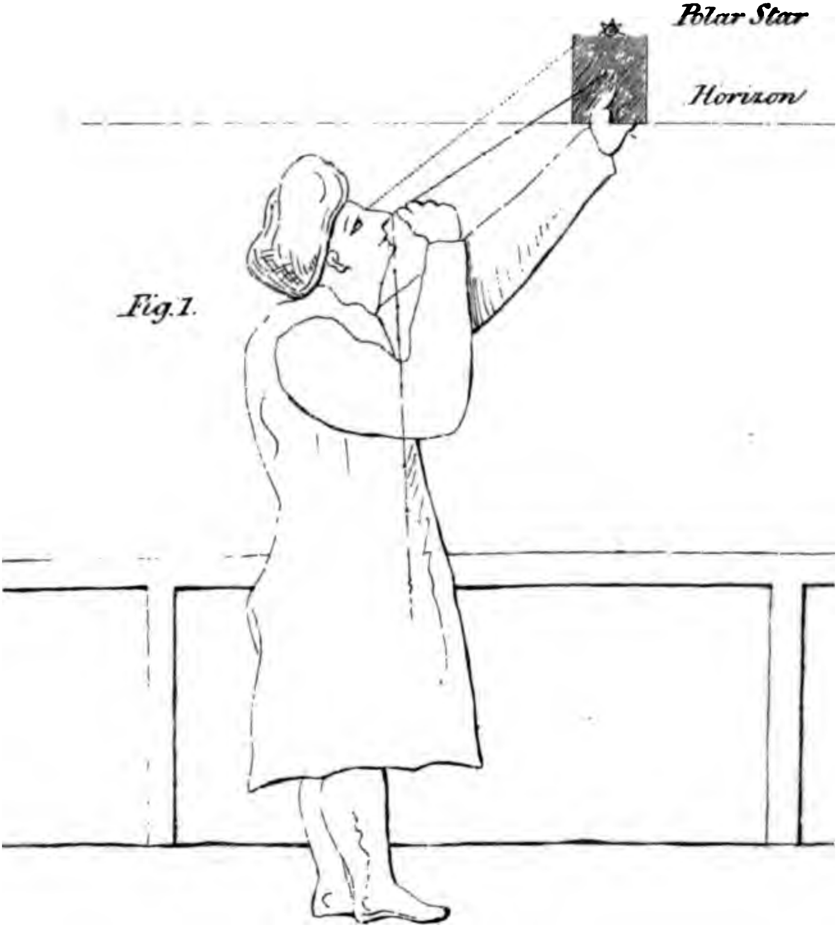

Fig. 1.

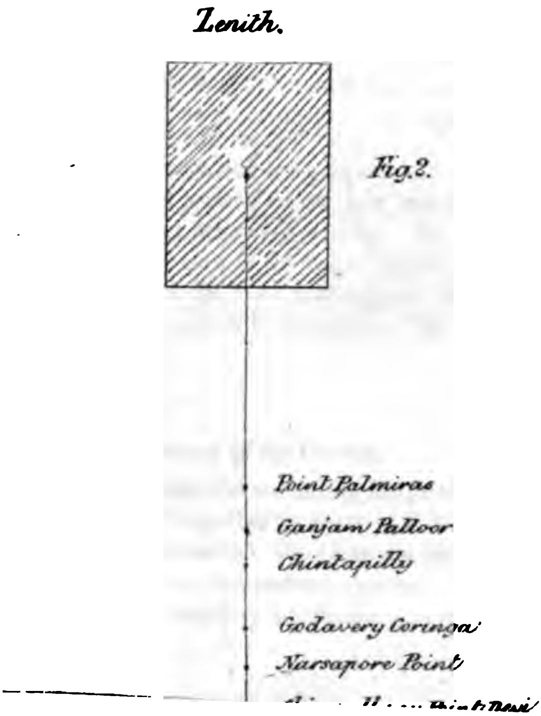
Zenith.
Point Palmiras
Ganjam Palloor
Chintapilly
Godavery Coringa
Narsapore Point

Fig. 2.

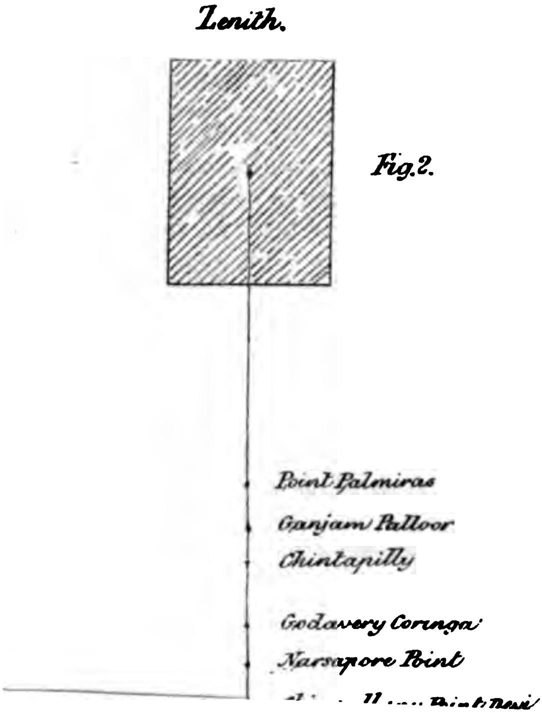
Zenith.
Point Palmiras
Ganjam Palloor
Chintapilly
Godavery Coringa
Narsapore Point

Fig. 2.

No. 2.

To ascertain the rate of Sailing.

By previous practice the Native sailor knows his rate of walking; in other words he has instructed himself to tell how many miles an hour he is walking, at different degrees of celerity. He throws a piece of wood overboard at the stem of the vessel, and walks towards the stern keeping pace with the wood floating past, then he remembers his rate of walking, to which the progress of the vessel must necessarily be equal.

No. 3.

To ascertain the direction of the Current.

This is performed by throwing into the sea during the prevalence of a calm, a ball of ashes kneaded together by water. As it slowly sinks it separates, leaving a long broad tail, like a comet's, behind it which is wafted away in the run of the current, making a line of direction apparent to an observer standing a little over the surface.

No. 4.

Description, &c., of the Mud Docks.

In the first instance, when a ship is to be docked, she is floated into a basin direct from the sea or inlet: then the entrance is closed. The basin is surrounded by a high mud bank which forms it. The level of the water in the basin upon which the vessel now floats, is raised by scraping the mud from the banks into the basin, levelling it at the bottom of the water, and so raising the bottom of the basin which must of consequence elevate its contained water. This process is carried on until the ship is considerably higher than the level of the contiguous sea or inlet, the water is then suffered to run off, two beams are placed transversely under the ship, stem and stern, resting on the new and exposed bottom of the basin. Perpendicular shores are then put to her, and the earth levelled until she is on the same plane as the adjoining ground.

No. 5.

Undocking the Ship from her elevated position.

Four sets of cables are used, each one is coiled into the shape of a solid cone, one fake or coil not touching the one beneath it, soft

mud and sand being interposed between each layer as well as smeared all over it. One cone is placed under the starboard bulge forward, and another under the same bulge aft, a third and a fourth correspond in position on the larboard side; thus the four solid cones of rope support the ship. She is now gradually lowered by withdrawing from the base of each cone simultaneously a coil or fake, by which the four cones bodily subside, and the vessel along with them, resting as she does upon them. It might be conjectured that by removing the lower coil the superstructure would tumble down, but this is obviated by the solidity of the mass, each layer consisting of a solid flat coil of rope one circle round within another.

V. *An Essay on Early Relations of Continental India with Sumatra, and Java.* *By* Rev. W. Taylor, *Missionary.*

INTRODUCTION.

The originating cause of the ensuing essay may best appear by prefixing copy of a letter, written by me several years ago while engaged in the inquiry: which letter from some motive, not now remembered, was not sent, as was intended. The essay itself, in an unfinished state, has been long by me: if I remember aright since 1836, when I had leisure for such inquiries. It is now elicited by a local, and immediate cause; and, with all its faults, is submitted to the indulgence of the reader. The letter is the following one:

"Dear Sir,

"Allow me to thank you for the Literary Notice of the Madras Journal and Science; and through your means to tender my acknowledgments to Delta for his queries and suggestions relative to the *Yavanas*, the Padaisi (or Padaioi) of Herodotus, and the term *Saribu* or *Sariba*.

"As regards the *Yavanas* it would have been an additional favor had the names of learned Brahmans, or something definite, concerning ancient Hindu Manuscripts been given. In case such definite information should be wanting, it is put to

the consideration of DELTA whether the idea of the *Yavanas* having been Greeks is not traceable to a loose suggestion thrown out by Sir W. Jones, with the expression of his disbelief attached; but subsequently much enlarged on by Colonel Wilford, and with great minuteness. However, even if authorities were just and fair, no prudent person would implicitly follow that writer, or his followers, such as Colonel Moor and others, without great hesitation; but, calling to mind the discovered forgeries, and wilful interpolations, of Wilford's Pandit, we must determine that he cannot at any time be trusted; without an investigation of original sources of information. It is an unhappy consequence of the sometimes volatile, and superficial nature of Sir W. Jones' remarks, and of some very loose hypothesis thrown out by him, that he gave occasion to inferior minds to imitate these his faults only, and abundantly to enlarge and caricature them: without their attaining to any portion of his excellencies.

"It is however believed to be extremely probable that the invasion of Alexander of Macedon influenced Hindustan more powerfully in subsequent times than has been generally supposed; and that even some of his descendants, by the daughter of a Hindu prince, bore the name of *Yavanas*. It is further perhaps more than probable that the Greek kingdom of Bactria possessed extensive domination in India; and that these may have been the *Yavanas* of the Puranas: the original use of the term being possibly of much higher antiquity. In modern times, the Arabs, and the Lebbis, or Jonacas, are so designated. Again it is possible, and an interesting Malay record asserts it as a fact, that a prince, one of the descendants of Alexander, dissatisfied with his paternal portion in India emigrated to Java, and even extended his influence to Sumatra. No credence would be given to this account were not many notable points in it confirmed by Native Hindu M.S.S. not yet published.

"In the brief notes referred to by DELTA it was intended to

assert, with any positiveness, only that an early interchange of intercourse between Java and India, or between India and Java, must have existed. Subsequent investigations have given a more definite view of the subject; not however adapted for this letter. The inhabitants of Java may have been savage antecedent to the emigrations from continental India (of which several took place;) but as, since that time, their progress, at least in the arts of building, sculpture, and poetry, was very considerable; the position maintained in the notes, it is submitted, is not at all affected by any indefinite suppositions, or conjectures, as to the identity of *Yavanas* and Greeks in earlier ages.

" And then as to the *Battak* supposed by Dr. Leyden to be the cannibal *Padaisi* described by Herodotus, let us give the supposition all the weight due to a conjecture by such a man of learning and genius as Dr. Leyden; even to the extent of admitting it for the sake of argument; still the question of the origin of the people is in no wise affected thereby. Take from the word the Greek plural termination and we have *Padai*, differing in nothing essential from the word Battai, for in loose orthography P. and B., D. and T. are interchangeable, and a final *a* in one language (Sanscrit) is changed dialectically into *ai* in another (Tamil). We English take the liberty of adding our plural termination in writing *Battas*, and the Greek writers were accustomed, as is well known, to take greater liberties with foreign words. Besides the Hindus are a very ancient people; probably more ancient than the Greeks: there are reasons for believing that they held very early intercourse with countries to the eastward, and the fact of Sanscrit words being found among the *Battas*, and letters corresponding with those of ancient and undeciphered* inscriptions in India, remain as curious facts, not yet explained; but which led to an attentive glance, and to a conjecture at least as to their possible Hindu origin which it

* This letter was written before the *lat'h* characters were deciphered by the late J. Prinsep, Esq.

may be practicable further to investigate without meantime assuming any thing positive.

"The corrective hint that the Malays consider the term *Battak* to relate to *districts* rather than to inhabitants is valuable: it differs from the impression produced by authors writing about them; but as vague modes of expression are too common with all authors, and as they are among the obstacles to real progress in knowledge, obligation would be felt for any further correctives of authors from local knowledge.*

"Finally among the names selected for inferential deduction on being of Hindu origin is the term *Nāga Saribu*; chiefly because of the first Sanscrit word (meaning *snake* or *serpent*); and partly because the other word is very much the same with a Tamil one denoting splendour, or magnificence; but if this be a purely Malay word meaning *a thousand*, as is very readily conceded, and is now believed to be the case, so much the stronger is the reference: for we immediately recognize the thousand headed snake *Adi-sesha*; as conspicuous in Hindu record as *Maha Meru* itself with its thousand peaks: respecting which by the way there is a mythological coincidence not necessary to be stated here.

"On the whole therefore it may be safely concluded that an early connexion existed between India and Java, and between India and Sumatra by way of Java. The traces are strong and undeniable; though forming matter for fuller development. Whether the *Battas* are originally descended from a low tribe of Hindus or otherwise, cannot possibly be determined without local investigation on the island of Sumatra itself; a matter not very practicable. Thus much however is known: which is that they owned fealty to an imperial family evidently of Hindu origin; and that they still hold all descendants of that family in superstitious reverence, in common with all other Sumatran."

* I think however that the remark was made by Dr. Leyden.

Essay, &c.

It is known that a hint, or casual suggestion, may sometim lead to a train of thought or investigation, calculated to elucida truth; and, if not finally to adjust any obscure question, yet least to point towards the appropriate conclusion. Some hope felt; that this paper may serve in this latter respect. The islan of the eastern Archipelago had never attracted, from me, ar portion of special attention till a former Editor of this Journ did me the honor to refer to me a paper concerning the *Batta* and their language. Just as the subject then struck me I pe ned a few hasty remarks; after an equally hasty consultation a few authorities. The coincidence of some *Batta* character with some letters in then undeciphered inscriptions in India, w I readily admit the precise circumstance, that awakened my atte tion; and though, as yet there is every thing to be done in tra ing out the clue so afforded, yet I hesitate not to think that will be followed to the end; and greatly assist inquiries into tl more remote, and darker period of Hindu history, and antiquitie Subsequently to the period alluded to, I have read more on tl subject, and more attentively, than time would then permit. A the result, I have found that the idea of *Hindu* relations with J va and Sumatra is not new; though adverted to with differing d grees of distinctness. Marsden, in his history of Sumatra, h given some faint indications on the point, as his own opinio though mingled with errors; and when laboring under the disa vantage of not knowing any thing locally of India, or its language Leyden, in his paper on the languages and literature of the Ind Chinese nations, in the 10th vol. of the Asiatic Researches, has a verted to Marsden, and thrown out a few additional ideas of son value; though yielding indications of superficial knowledge, as Indian languages. As to the Indo-Chinese languages, my own i norance of them forbids remark. Wilford, in a paper precedin this last one, in the same miscellany, has availed himself of Mar den's account, and founded thereon some analogies, derived, he states, from *Hindu purdnas.* Anderson's Mission to the ea coast of Sumatra gives various unintentional indices; the writ having no intended reference whatever to India. Finally, Raffle history of Java is a store-house of information; full of referenc

and coincidences on this point: intentionally, and laboriously so; and only defective from the able writer's want of personal acquaintance with the ancient *Kawi* language, and of Hindu history, languages, and poetry. I have seldom met with a work so full of interest as this, in various places, was to me. Colonel Mackenzie's essays, on the same topic, as regards Java I have not seen, and know not where to procure them. However, I anticipate nothing material as to loss, in that particular: the substance being, I believe, that the Colonel considered the sculptured antiquities in Java to be chiefly of *Jain*, or *Bauddhist*, origin. The deficiency under which the preceding other authors have labored is a want of full knowledge, on both sides of the comparison; and this deficiency must still, to some degree, exist; unless, an antiquarian from Java could visit, and explore India, or *vice versâ*: or unless two competent persons, well informed on either side of the question, could meet to compare notes. At the same time the materials of comparison, on the more eastern side of the question, are tolerably complete; and those on the Indian side require to be more fully adduced. Hence it will be seen, that the matter in hand is to bring, from the authorities alluded to, various scattered vestiges, into comparison with each other, condensing matter in many bulky volumes into brief compass; and then to compare this abstract with the Indian side of the evidence: bringing forth, from this last comparison, the conclusion, hinted at by various writers, with the greater conclusiveness; and as a guide to further inquiries, where the subject may still remain shrouded with some obscurities.

It appears to me that it will be best to adduce *seriatim* the information which I have met with; and afterwards to adduce, on the testimony of each evidence, what I may have to offer of my own. Marsden's history of Sumatra seems to be appropriately the first in order.

He tells us that *Edrisi* a Mahomedan writer speaks of *Soborma*, evidently Borneo; Marco Polo of Malabar, supposed to be the Malayan kingdom of *Singapura;* Odoricus a friar mentions *Sumoltra;* the *Itinerarum Portugalentis*,* notices an Island

* In a Portuguese manuscript I met with the word *Sumatra* in the sense of *a storm on water*. The word is not found in Vieyra's Dictionary, nor have I seen it in print.

called Sumatra; Antonio Rigafelta adverts to *Zomotra* and *matra;* Reland supposes the name to come from the a] lation of a high land called *Sumadra*, having some referenc the body of an ant; an etymology which Marsden rejects. says that the name is probably derived from the Sans in the same way as other names, such as *Indra-pura*, *In giri*, *Singa-pura*, *Suka-pura*, in Sumatra itself; and *mahamer* the name of a mountain in Java. He offers no precise ety ly; but adverts to *Samudar* (*Dwāra Samudra*), afterwards der the capital of a kingdom in the N. W. of India; and not that the term *Samudra Duta* occurs in the *Hitópadesa*, signif "ambassadors of the sea." *Menang Kabau* was anciently principal sovereignty, once of the whole island,[2] *Dupati Dusu* given as the name of a village,[3] the mango fruit is *mangga*, *mampallum*; *jambu* is the name of the rose apple; the pine ple is termed *nanas*; the custard apple *siri raya*; the water lon *samanka*; *blimbing* is the name of the bilimbi fruit; *ch paka* is the name of the flower michelia champaka.[4] The n of the horse is *kuda*, of the elephant *gaja*[5]; the hippotam *Kuda-ayer*, of the whale *gajah-mina*, of the swan *angsa*.[6] European factory is called *gadong*; the name of camphor is *ur-barus*.[7] Tens of thousands are termed *laksa*,[8] certain na are thus given:[9]

English.	*Malay.*	*Achin.*	*Batta.*	*Regang.*	*Lampc*
Father,	Bapa	Ba (wife),	Abu,	Bapa,	Rapal
Mother,	Ma,	Ma,	Ammah,	,,	,,
Head,	Kapala,	,,	,,	,,	,,
Sun,			Mahtah hari.		
God,			Daibattah.		
Rice,			Dahand.		

One mode of marriage in Sumatra is that termed *jujur*; or] chase of a wife. "among the laws of the Sumatrans, two posi rules concerning sureties and interest appear to be taken word word from Indian legislators. As. Res., vol. 3[10], p. 9, "the *jangs* use the word *Deva* to express a superior being[11]. The

(1) Chap. 1. pp. 4, 5, 7, 8, 9, 10, 11. (2) ch. 2, p. 41. (3) ch. 3, p. 58. (4) ch. 6 99, 100, 102, 104. (6) ch. 6, pp. 115, 122, 126. (7) pp. 137, 149, (8) ch. 9, p. 192. ch. 9, p. 203. (10) ch. 12, p. 258, and note. (11) ch. 13, p. 290.

ʰhillipine islands call their chief deity *Bathalameica-*
ʰvata,[12] as appears from a passage in Thevenot.
ʰtry in Sumatra is *Indra-pura*: the name of a
signifying the strong fortress. A town is
Mantris as king's ministers, are mentioned.
..nt[13] fern, Chamaerops palma. The Malays
..ed from Sumatra to Malacca. Two books nar-
..ration, and the subsequent history: each of these
..e two titles " the one named *Taju as Salatin*, or *Makuta*
..egala-raja Raja, " the crown of all kings;" the other more
..mmediately to the purpose *sulalat assalatin* or penarun ansegula Raja Raja, the descent of all (Malayan)[14] kings. Copies were not possessed by Mr. Marsden; but the contents were derived from two eminent Dutch writers, Pelrus Wanderworm, and Valentyn. Mention is made of the island of *Indalas*,[15] now Sumatra, on the river *Malayo*, which flows by the mountain named *Maha Meru*. A leader of emigration from Sumatra to Malacca was chosen, named *Sri Turi Buvana*. The first town built by the emigrants was named *Singa-pura*. After *Sri Turi Buvana*, came *Paduka Pekaram wira*, who ruled 15 years; then *Sri Rama Vikaram*; then *Sri Maharaja*. In consequence of disasters which occurred to the first built town, this was elsewhere built, called *Malaka* from the abundance there of the fruit so[16] called (Myrobolanum.) Allusion is made to an account by John de Barros, wherein occurs the word *Sangĕsinga*; in Java, of a king named *Pararisev*, his nephew being named[17] *Paramisora*. Further on, the name of a general is *Sri Nara dirija*; the name of a country *Indra-giri*; a princess of celebrity was named *Raden Gala Chendra*[18] *Kiran*. Mr. Marsden says the ancient religion of Sumatra was derived from that of Brahma; adducing the names[19] *Mahameru*; *Indra*, *Dewas*. The low, or strand, countries are called *Pasesir barat*.[20] A common cooly having been accidentally discovered to be a descendant from the ancient royal family of

(14) Ch. 16, p. 326.

(15) p. 327.

(16) p. 327.

(17) p. 328, note.

(18) p. 329.

(19) p. 330.

(20) p. 334.

(12) ch. 14, p. 302. (13) ch. 15, pp. 304, 315, 316, 317, 324.

Menang Kabau was thenceforward not allowed to walk out wi
(21) p. 337. out some one to hold an umbrella over hi
In a singular list of royal titles occurs term *Kudarat Kudarati*, " horse than horses," " best of hors and mention is made of horses of the race *Sorimborani*; als the blue *champaka* flower; the *Srimenjeri* of ambrosial sc
(22) p. 330. The name of a sultan is *Sri maha raja L ja.*[22] Mention is made of a *makuta*,
(23) p. 341. crown.[23] The titles of the king and of ministers, are

1. Of the king; *raja*, or *maharaja*.

2. Of the head minister *perdana mantri mangko bumi*; sometimes, though anomalously, *maharaja*.

3. Of the treasurer or high steward, *bandhara*.

4. Of the commanders in chief by sea and land, *laksa m* and *tamanggung*.

5. At the head of the trade or customs the Shabbadara, governors of provinces are called *panglima* (of பாளையக்காரர்) subjects *rayek*. Bencoolen is properly *Benkaulu*.[24] There
(24) pp. 350, 351. large stone or rock near the hot springs Priangan, anciently the seat of Governm
(25) p. 352. 12 feet long by 4 feet high, covered with graven[25] characters. The establishment *Indra-pura*, as an independent kingdom, was among the first memberments of the *Menankabau* empire. Mention is mad
(26) Ch. 17, p. 353, 358. the river of *Indra-giri*.[26] As regards the *tas* (properly Batak) they are said to be
(27) Ch. 18, p. 365. similar to the other inhabitants.[27] The " tle kingdom of *Butar*" is spoken[28] of, *K*
(28) p. 366. *moran*, is a village. Chiefs are termed *raj* The *Battas* have a great veneration (of a
(29) p. 373. perstitious kind) for the Sultan of *Men*
* p. 376. *Kabau*, and his descendants.* They hav
† p. 384. order of persons styled *guru*† (whose offi precisely that of those so named am the *Brahmans*. They have three deities, named *Batara sori pada*, and *Mangala bulang*. They say the earth is ported on the end of *Nagapadoha*; that this serpent once let

earth fall, which occasioned a deluge; and to his occasional moving, or shaking, the earth, they attribute earthquakes. The minister of *Batara guru.** *Suraya guru.*

* P. 386.

Such is the evidence as carefully abstracted by me after a perusal of the whole volume. To any one in but a moderate degree versed in Hindu matters, it is alone sufficient to bear out the decisive conclusion, that the country and people wherein, and among whom, these analogies occur, must either have been peopled from India, or have had early relations, of a most strikingly kindred character. As the conclusion cannot be equally evident to all, and may not to many appear so convincing as to myself, it is requisite, hazarding the possibility of tediousness, where the object is truth, to go over these indications placing them in their proper point of view.

Samudra is the Sanscrit name for sea, adopted into other local languages; and used in Tamil almost as familiarly as its own proper word கடல் *Kadal.* I think its application, in comparatively modern times, to the island must have had its origin in a mistake of early navigators; if the natives gave to them this name, then those natives probably meant the sea girding the island, by a mutual mistake, not uncommon in such cases of rude intercourse. By the way I strongly conjecture that the "*Soborma* evidently Borneo," after making allowance for Arabic orthography, is nothing else than *Subrama* by contraction from *Subrahmanya* the chief deity in the south point of the peninsula; and, if so, it may appear in the sequel that emigration extended also to that island. The words *menangkabau* and *dupati* (2 and 3) I would bring together. In Java I am certain, and in Sumatra I believe, that changes of consonants have occurred as well as of vowels, usually of less consequence. Hence *dupati*, is I think originally *bhupati* a familiar Hindu term for a chief or ruler. If the transposition of B for D be there allowable, it may be made conversely in *Kabau*, and then *Kâdu* (காடு) is the very familiar Tamil term for a forest or wilderness; the *ang* is a familiar Tamil increment and as to *men* it may be taken variously in Tamil; I do not hazard conjecture because not certain as to the system of orthography, or genuine pronunciation: however I hesitate not to think it Tamil. The terms

mangga, and *mampallum* applied to the mango, (if not of re(use) are decisive as far as they go, for மாங்காய். *Mangga*, is unripe mango and மாம்பழம் *mampallum* the fruit fully ripe: t names seem still more exactly expressed in the Telugu. *Jamb* also the name of the rose-apple in India; from a legend conne(with one of these fruits comes the title *Jambukesvara* (vulg Jambu kistna) in the island of *Srirangham* at Trichinopoly: *na* is nearly the common Tamil name of the pine-apple. *Siri Raya*, proaches very closely to the name of the custard-apple (ann squamosa) in Tamil. Blimbing and the Tamil bilimbi, as the n of a sour fruit, are clearly the same. The *champaka* is the flo known by the same name, and highly celebrated all over In The name of the horse *Kuda* is குதிரா in Tamil; of the eleph *gaja* in Sanscrit, every where understood in India. *Mina* (*d* is a fish; and *gaja mina*, the elephant fish, or whale, is clearl compound Hindu term. The *angsa* or *amsa*, usually considere(be a kind of swan, is in India a bird of fable and poetry: it is bird which is supposed to possess the power of separating n from water, leaving the latter entire. The term *gadong* is the ' mil, கிடங்கு *gidangu* corruptly "godown;" the name of campho Sanscrit, and I believe, all Hindu languages is *karpura*. The te *lahk* or *lac* for the number of ten thousand is every where becc familiar. The terms for father and mother are common to m languages, Indian as well as others; but Mr. Marsden has *abu* for wife in *Batta*, giving no name for father, while the ot term *ammah* enables me to say, he must be wrong: this las one of the Tamil words for mother, denoting also, lady; and I feel sured, from the same analogy, that *abu* is the Batta word for fath it is a primitive word common to many languages, among th being *Appa*, Telugu; and *Appen*, Tamil. In the Batta word, the Sun, it may be noted that *Hari* is a name of *Vishnu;* by tonymy, *God;* and to me it seems that the term is rathe compound epithet than the simple name,* mahtak hari *t which is the great God*. *Daibattah*, differs only dialectic from *Devata*. *Dahand*, as the name for rice, appears to me a dial tical variation of *Dāniyam*, a Sanscrit word, running through other dialects, meaning grain, or corn in general; but very

* The poet Leyden 'Mahtak Hari,' signifies the eye of day.

quently rice in particular, as the best kind of grain. The words *bapa*, and *ba* for father; and *ma* for mother, in the Malay, and other dialects, of Sumatra, will be readily recognized by the Hindustani scholar; and *ma* for mother is also found in Tamil. The term *kapala* for *head* is Sanscrit and also a Tamil word, having the same meaning; though not frequently used in Tamil.

The identifications thus far pursued come down to Marsden's 9th chapter; and for the present, may suffice as a specimen. It will be more convenient to take up the remaining assimilations at a later period. I would now advert to some brief indications contained in Dr. Leyden's paper, on the languages and literature of the Indo-Chinese nations. Near the commencement he remarks concerning the Indo-Chinese natives, 'it is often impossible to determine 'whether their religious institutions are most connected with the 'tenets of *Brahma* or *Buddha*; and often to reduce them to any 'known system. From the names and epithets however of some 'of their deities, even as given in the vulgar, and incurious, man-'ner of common navigators it is often easy to discover their con-'nection with the grand features of Hindu superstition; but our no-'tices concerning them are generally too scanty, and our narra-'tives too erroneous, to enable us to classify them with absolute cer-'tainty. Such is the difference of oriental and European manners, 'that the simplest narrator is apt to mingle conjecture with obser-'vation; while an absurd affectation of superior sagacity, and a dis-'dain of vulgar superstitions, and prejudices, often prevent those 'who have had the opportunity of observation from detailing the 'most useful pieces of information, or induce them to reject as 'anile, and useless, fables, the mythological narratives which would 'enable us to determine the origin of a nation or a tribe.'* He considers the Malay, and the nine original languages of the Eastern *Isles*, to have been polysyllabic like Sanscrit, Pali, and the spoken languages of India; and thinks the modifications which those more Eastern languages have received, from a foreign source, to have been effected rather by Sanscrit than *Pali*; though the influence of the latter is not to be excluded. The Ultra Gangetic continental languages, on the contrary, he thinks were originally purely monosyllabic, and that foreign modification, in every instance, has been immediately

* As. Res. vol. 10, Art. 3.

derived from the Pali. More directly to our present object, he observes 'the *Menang kabow* race, who seem at an early period 'to have ruled the whole Island of Sumatra, whose chief assumes 'the name of *Maha raja* of rajas, and derives his origin from *Lanka* '*pura*, speak a dialect of the Malaya, which differs considerably 'from that of the Peninsula; but which seems, as far as I can 'judge, to coincide, in many respects, with the *Java* or *Javanese* 'language.' Further on 'the connection between the Sanscrit 'and Malaya was first remarked by Sir W. Jones; and Mr. Mars-'den has confirmed the fact by about fifteen examples selected, as 'he says, with a little pains, from a Malay Dictionary; which, had 'he been acquainted with the Sanscrit language, he might, with 'very little labour, have extended to fifteen hundred, or perhaps 'five thousand.' Many of the Sanscrit words in Malaya, as he observes, "are such as the progress of civilization must soon have rendered necessary; being frequently expressive of mental feelings, or such modes of thinking as naturally result from the social habits of mankind, or from the evils which tend to interrupt them. Many of the names of the common objects of sensation are also of Sanscrit origin, nevertheless the simplest part of the Malayan language, and that which is most indispensable to its existence as a distinct tongue, is certainly not derived from the Sanscrit." In passing it may be noted that the influence of Sanscrit on Malayan, is precisely similar to its influence on Tamil and Telugu; the basis in both of which, as in Malaya, is independent of Sanscrit. Dr. Leyden controverts Marsden's opinion, that the polish of Malayu is derived from Sanscrit or *Hinduvi* by way of Guzerat; as also that it has received nothing from the Telugu or from the Tamil: Coromandel being known to the Malays under the name of Tanna kelung the land of *Keling* or *kalinga*, and the Malayu containing many translations professedly from the *Bāsa-keling* or *kalinga* language, with many words that are Tamil, Malayalam, and Telugu; though neither Sanscrit, *Hinduvi* nor Guzerat, and a variety that are only to be found in Telugu, the vernacular language of *Kalinga dēsa*. He concludes that the reverse of Marsden's opinion is true; however, from evidence hereafter to be adduced, it is probable that both Marsden and Leyden may have reason on their side, for some early colonies came to Java from Guzerat,

and some from *Kalinga* or *Telingana*, and Orissa: the relative antiquity of these colonies, is open to investigation. In passing it may be noticed, that the word *Bāsa* for language, is with slight modification, alike Persic, Pali, Telugu and Tamil, Malaya and Javanese. In noticing a similarity between *Bengali* and Malaya, Dr. Leyden adduces some words among which are *punah* or *pun further, again*, (in Sanscrit *punnor*, in Tamil *pin* or *pinnam*,) *Vangsh* or *Vangsae*, (in Tamil *Vangisham* or Sanscrit *Vamsam* which word is found also in Pali.) *Kuhhi a little;* in Tamil *Koncham*, in Hindostani *Kuch* or *Kootch*. Dr. Leyden adduces reasons for believing very ancient, and intimate relations between the Malays and Javanese; arising from the whole state of Malay literature, language, and history; in derivation of mythological fables from the *Javanese* to the Malays; in translation of Javanese books into Malay; in retaining the Javanese title even in translations, direct from the *Keling* language, every Sanscrit term in Malay being found in the *Basa-Dalam-Java*, or court language of Java; and in the fact, that many Malay states are known to have been founded by Javanese adventurers. He thinks that the greater part of Sanscrit words, found in the Malay, do not come through the *Pali*, as they are often nearer to the pure Sanscrit, than the *Pali* words themselves. Besides many mythological stories exist in Malayu, not found as far as he could learn in *Pali* compositions, nor in any of the Indo-Chinese languages of the continent.

The basis of the language which Marsden thinks to be the original insular language of the South Seas, and which original language Sir W. Jones pronounces to be a derivative from the Sanscrit, Dr. Leyden asserts to be not Sanscrit, as may be evinced by a very slender knowledge of both languages; and believes, that the supposed original dialect is derived by a process, which he elucidates from different sources, Dr. Leyden speaks of the Malay *Pantun* as a rhyming quatrain, always restricted to four lines, composed with a sort of oracular brevity. This might just as well be premised of some kinds of Tamil verse; and one of the names for versification in Tamil is *Pan;* whence, by derivation, a minstrel is termed *pannen*, or one who recites the *pan*. The *cheritra*, or legendary and heroic narrative, the same in name and object as in Telugu and Tamil, is found among the Malays of Sumatra, and the Javanese:

their source being the *Javanese, Keling ;* and, more recently, the Arabic language. The various narratives concerning the five *Pandavas*, so famous in Hindu story, are adverted to by Dr. Leyden, as common in Malaya, and giving a tolerably correct outline of the story. This remark is of consequence, in comparison hereafter with Raffles' History of Java. Dr. Leyden says, "when characters familiar in Sanscrit mythology are introduced into the Malay legends their adventures are generally transferred, by the Malays, to the interior of Java ; and even Arabian characters are often represented as performing their adventures in the Malay countries." They seem to have taken the different chapters of the *Mahabharat*, and to have made a distinct tale of each one : they have also the story of Vicramaditya, and some translated dramas, from the *Kaling* or Telugu language.

Dr. Leyden's brief notice of the Java or Javanese language, need not to be dwelt on; because of the higher, and more specific authority of Sir T. Raffles. The following sentence may nevertheless be quoted : "The literature of the Javanese is similar to that of the Malays to which it seems to have given origin. Their *Kuggawins*, or *Cheritras*, contain their mythology, and the adventures of their ancient heroes, and exhibit them in a style, which has no inconsiderable resemblance to that of the Hindu Purānas.

The *Batta* language Dr. L. considers to be the most ancient one in Sumatra. He notices a coincidence in the account by* Herodotus, B. C. 500, that the *Paday* or *Padaioi* eat raw flesh ; and their relations also when old ; which it seems from their own confession the *Battas* do. He notices the interchangeability of the letters *b* and *p ;* the correspondence indicates identity. He adds 'neither is it more 'incredible that the Battas should eat human flesh, as a religious 'ceremony, than that anthropophagy should be practised, by the 'class of mendicants termed *Agōra Panth* in Bengal, and other 'parts of India, which is a fact that cannot easily be called in 'question. It is surprising that this singular custom has received 'so little investigation.' Again 'in many of the Batta customs 'considerable similarity to those of the Nairs of Malabar may be 'traced ; as in the law of inheritance ; according to which it is 'not the son, but the nephew, that succeeds.'

* Lib. III. 8—99.

Observing, by the way, that Dr. Leyden always* speaks of the Battas as the name of a people not of a district, and that his mention of four books in the language has already been adverted to in No. 12 of the Journal of Literature and Science; it only remains to be noticed that Dr. Leyden considers the Batta language to be more like the *Bugis* than any other tongue. The *Rajja* or *Ta-rajja* tribe, in the central parts of Celebes are said still to eat their prisoners of war. The Batta language mingles with and modifies the Rejang and Lampung dialects. The *Karrows* use only a slight variation of the Batta language. The Achinese resemble the Mapillas of Malabar; they have long been connected with them, and use many of Mapilla terms currently in their language. Further on he adds, 'vestiges of cannibalism appear to 'exist among the greater part of the rude tribes in the Eastern 'Isles, but the *Battas* of *Sumatra* who are superior to the Malays, 'in the knowledge of the arts and letters, have likewise preserved 'it, as well as the *Tabunka* tribe in Celebes. Of many of the most 'absurd, unnatural, and barbarous of their usages, it is obviously 'impossible to form a just opinion in the present state of our 'knowledge; as we are totally ignorant of the spirit of them, and 'of the system of opinions, with which they are connected, some 'of them may find a parallel in India, and China; and it may be,' he observes, 'that both the Indian and Indo-Chinese monuments 'contain many allusions to a state of society and manners, on the 'continent, similar to that which subsists among the most bar-'barous of the tribes of the Eastern Isles. Perhaps too we shall 'be disposed to regard with some degree of complacency the most 'absurd and the most illiberal portions of the religious systems 'of *Brahma* and *Budd'ha*, if we consider the dreadful supersti-'tions that they probably supplanted; and the brutal state of sa-'vage existence, which they exchanged for civil probity, and social 'order. The *Vanaras* of *Hanuman* are reckoned a tribe of moun-'taineers, even by many of the *Hindus*. The barbarous but brave 'and active *Idan* of Borneo are termed *Marut*, which is the Sans-'crit name of the forty-nine regents of the winds, and companions

* Corrects a previous *memoriae lapsus*.

'of *Indra*. The standard of the *Battas* is a horse's head, with a 'flowing mane which seems to indicate a connection with the '*Hayagrivas* of Sanscrit history.'

In referring to Wilford's account of Hindu relations, with this part of the globe, I do so with hesitation. That account is found in his Essays on the Sacred Isles, part 1, chapter 1, of Essay 6.* He is altogether so indiscreet, hypothetical, and fanciful a writer, that the value of his Sanscrit learning is quite beclouded by his extreme want of judgment, and I fear recklessness as to truth: provided something surprising were only made out. A more complete *ignis fatuus* of literature I never followed. Witness in this portion of his Essay "Budd'ha, Osiris, Dionysius, or Adam," classed without hesitation as synonymes ; or again the tomb of *Budd'ha*, and the tower of Belus (or Babel) identified on a mere vague, and fanciful, etymology. To me it seems that volumes would be requisite to write back again, and contradict, what this author, to the disparagement of his great acquirements, has erroneously written. As a German by birth, I fear he must have been one of the German *illuminati* of his day; guided by their unhappy principles. It seems to me also possible that he has merely accommodated what he found in Marsden to some things contained in *Hindu puranas*. Be this as it may, he speaks of *Meru* with three peaks though the common native epithet is "the thousand peaked (*Saha sringa*) Maha-meru." Of these *three* peaks or *Tri-cuta*, he makes one to include the peninsula of Malacca, as also Sumatra and Ceylon. It would appear from him that Malacca is only a corruption of *Maha* or *Ma Lanca*. Sumatra according to him is the silver-island of the *Hindu purānas* ; though in the Javanese poetical legends it is *Nusa Kanchana*, or the golden-island. I cannot however feel confidence in abridging his statements ; and prefer the brief mention of the simple fact ; which is, that he considers *Sumatra* and the neighbourhood, familiarly known to the *Hindus*, when the *Puranas* were written : and for the rest, I must refer the reader to his own details. As I cannot feel much weight due to his statements, so I will not enforce the affirmative of what I have to prove by resting any weight whatever on his authority.

* As. Res. vol. 10.

Let us therefore advance to Raffle's History of Java, a work of

high value; and unquestionable authenticity, in all its leading statements. It is full of matter on the subject in question.

There is some probability that the name itself was applied by *Hindu* colonists from a kind of grain, *Jawa wut* (Panicum italiccum) growing on it. The strictly native name was *Nusa hara hara*, or *Nusa, Kennang:* meaning "jungle island" or "hilly island."* And between it and Sumatra there is as good a claim to be the Taprobane of the ancients, as that possessed by Ceylon. To trace all the analogies afforded by names would perhaps be superfluous, especially where other materials are abundant; nevertheless this source of induction must not be neglected. Thus the mountains called *Arjuna*, and *Kawi*, cannot be mistaken: and the river called *Kāli brantas* at its source, and *sura baya* afterwards, gives like indication: the district of *Wira saba*,* being so called, has a pure Sanscrit name. It may be expedient here to notice the tradition of a separation of Sumatra from Java in the Java year 1114, and the separation of other lands, or Islands, around in the course of 170 years afterwards.* The difference of mineralogical constitution between Java, and Sumatra, which Raffles thinks a valid objection to such separation, is perhaps no objection; seeing that the mineralogical constitution of closely connected districts, of the same country, often greatly varies. Among the names of flowers, there is *Champaka*, and *Naga-Sari*,* Sanscrit terms. We find the term *Adipati* used to denote a chief, which word is familiar all over India, in the same sense.* *Mantri*, is also used, for a kind of chiefs: the term in Indian use being restricted to a minister, or counsellor, of state. In the word *Patah*† assistant to the Governor of a Province may be recognized *Patel*, the head of a village in the Mahratta country. The term *Bopati*, Governor of a Province, is the Hindu *Bhupati*, lord of the soil, or Prince, without material alteration. *Mendopo** is used for a hall in the Court of a Prince; being the Sanscrit word *Mantapa*, of very familiar use, throughout India. *Makota*, was the

* Vol. 1, p. 2.

* P. 18.

A. D. 1187.

* P. 25.

* P. 36.

* P. 79.

† P. 81.

* P. 84.

name of the golden crown of *Majapahit*, the word is Tamil and Sanscrit, and in the same meaning, and it had a *Garuda* (or sacred kite) with wings, at the back. In a poetical description of a chieftain's daughter, the word *Putri*, which is Sanscrit, occurs, and she is said to have excelled* *Widadāre-Dewi-Rati*. Now *Vidhyadāar*, is the Sanscrit name for a class of aëriel, superior beings, of which all nations have had some notions, such as Shakspeare personified in his Ariel. *Dewi* is Sanscrit, for *Goddess*, or *Princess*, and *Rati* may either be a proper name, familiar to Javanese romance or is more probably an allusion to *Reti*, the wife of the *Hindu Cāma;* and the word Mega* for cloud, Sanscrit *Meg'ha*, shortly after follows. In the earlier days of the *Majapahit* empire when the *Hindu* faith, and institutions exclusively prevailed, the sovereign was termed* *Ratu;* and this is only a dialectical change from the Telugu *Raju*, or *Ratzu*. In Tamil the change from the soft enunciation of *ch* into *t* is considered elegant, hence *masam*, and *matham* (a month), *manushan* and *manithan*, (a man), are used indifferently; except that the latter forms are considered the more refined. But, besides these analogies, the king had these epithets applied to him.* *Nara nata*, *Nara dipa*, *Nara pati*, *Narindra*, *Prabu*, or *Maharajja* terms perfectly *Hindu;* and the queen had the title of *Pramiswari*, a name of *Parvati*, and when a king became a devotee he was termed* *Bagawan*, that is *B'hagavan*, a God. In some notices of ancient customs (anterior to the introduction of Mahomedanism,) there are striking coincidences afforded as "reciting the history of *Rama*," the names of *Dhurga*, and *Jagat-Nata;* the city of *Kuru Setra* (that is *Kurucshetriya*, the plain where the famous battle between the *Kurus* and *Pandus* was fought); the use of the invocation *Hong!* (that is, *o'm!*); the words *Kamajaya* and *Kamarati*, (for *Kāma* and *Reti*); the invocation to water; "Hong! Gangga trigangga," translated by Raffles* "Hail! holy water, *thrice* holy water," wherein probably the word *thrice* is an error, the word *tri*, being most likely in the original *tiru*, (sacred); but, in the main question, the rendering is unim-

* P. 92.

* P. 93.

* P. 3—2.

* Ibid.

* P. 313.

* P. 325.

portant; and the whole of the invocation or *mantra* (as well as a preceding one) is clearly a dialect of Sanscrit. There is "a feast sacred to the earth* *puja-b'ūmi,*" common with the villagers, but particularly observed by the people termed *Kalung*, who in this, and some other things, recall the idea of customs among the Khoonds or *Codulu* of Goomsoor; but who may have been aborigines of the island. They are however held in great contempt by the Javans.* There is another class of people who "still follow the Hindu worship" residing among the *Tenggar* mountains; and, by their use of the term* *nama-siwa'ha* in their *mantras* or invocations, they must be of *Saiva* descent. It may be noted that they bury, and do not burn their dead. There is also a class of people in Bantam (a district of Java) called *Bedui*, who are also of *Hindu* descent.

* P. 327.

* P. 329.

* P. 330, 331.

The chapter on language brings us into full comparison with similarities with the *Hindus*. The *Kawi* is the* sacred language. *Kavi* is Sanscrit for *poetry;* so used in all Hindu dialects. From the numerous specimens of *Kawi* given, it may, with confidence, be pronounced to be a *Pracrit*, or dialect of Sanscrit: all things being considered I think it first came by way of Gujerat to Java with *Aji-Saka*, of whom more hereafter. In the island of *Bāli* (obviously Sanscrit) the ancient religion, and literature of Java took refuge; and Raffles* states "we must there look for illustrations of the ancient state of the Javans." The word *Madura*, as the name of an island close to Java, on my first reading his work, naturally associated itself with the southern *Madura*, but this latter word is a corruption by Europeans of the proper word; and besides the other term, I find from the poetical portion of the work, should be *Mandara;* being an allusion to the mountain called *Mandara* wherewith, (as fabled by Hindus) the celestials churned the sea of milk. The *Hindu* origin of the term is by consequence clear. Letters are termed *aksara** which is also the name in Sanscrit, borrowed in most other dialects. The letters of the ancient Java alphabets, are calculated, with patience, to assist in de-

* P. 357.

* P. 358.

* P. 359.

ciphering unknown *Hindu* inscriptions: most of them bear a relation to the square *Pali;* but, in various particulars, they accord with known Hindu characters. The mode of supplying the letter, *r,* when not followed by a vowel sound, corresponds with the *Deva-nagari;** and there are other similarities to that alphabet. In the numerals a Tamil vowel is introduced for (4) and another, a little varied, for (5). The *Dasa Nama,** is not only Sanscrit in its meaning of ten names; but, as a dictionary, follows the plan of the *Amrita Cosha,* a Sanscrit dictionary of synonymes, in the same way as that plan is followed in the Tamil *Nigandu.* "In *Bāli,* the *Kawi* is still the language of religion* and law: in Java it is only that of poetry, and fable." In *Bāli,* there are still *Bramāna,** that is *Brahmans.* A *fac simile* of an ancient inscription in *Deva-nagari* was found at *Brambānam,* which corresponds with the kind of old character, recently deciphered in Bengal, of the latest, or least difficult, class: the corresponding modern letters are given by Mr. Wilkins, and read thus:

* P. 360—3.

* P. 365.

* P. 367.

* Ibid.

Cahumāta puram chacāra tasya avsavvi d'hana.

This seems to be Sanscrit. I take it to mean 'the mother town *Cahu,* and headman, of his necessity, the gift.'

The account given by Raffles of the literature of Java, of all other sources of comparison, gives the fullest analogies. Titles of *Hindu* popular works are preserved, while the contents are abstracted; and, in being abridged, are greatly modified, or altered. The scenes of poems strictly *Hindu* are laid either in Java or the neighbouring islands. The *Kanda** seems to be the *Scanda* or *Kanda puranam;* and, with some of its fabulous contents probably borrowed thence, has other things confusedly mingled which relate to the *Ramāyana,* and *Mahab'harata.* The *Wiwāha** (or marriage) a poem of three hundred and fifty-five stanzas, also has things borrowed from the *Mahab'harata.* The *Rama-Kawi,** the largest poem possessed by the Javans is simply their version of the *Ra-*

* P. 373.

* P. 383.

* P. 387.

māyana. The *Beema-Kalantaka** introduces *Crishna*, and other Hindu personages; and, allowing for a slight orthographical difference, the result of a misprint, or dialectical variation, *Bhumi-Kulantaka*, denotes "the destroyer of the tribes of the earth." The *Brata** *Yud'ha* is the *Mahab'harata*; though the contents (as may be noticed hereafter) vary from the original. The *Parakesit** is a poem founded on the tranquil reign of *Paricshit*, grandson of *Arjuna*, and sovereign of *Hastināpuri*. But the book is further of historical value, as it gives a list of princes in descent from *Paricshit*; the tenth of whom was *Aji-Jaya-Baya*, otherwise named *Aji-Saka*, in whose reign an intercourse with *Java* from Western India, it appears, took place; as will have to be more fully noticed hereafter. The *Niti Sastra-Kawi,** is an ethical poem, which exclusive of its *Sanscrit* title, is quite on the model of *Hindu* poems of similar kind. Several works, it seems, had been recently discovered* at *Bali*, the titles of which indicate them to be some of the *Saiva-āgamas*. The book termed by Raffles *Purva Diagama*, gives a specimen of the way in which titles may be disguised by not understanding them. That title contains three words *Purva* (ancient,) *ādi*,(original) elementary,or beginning, and *āgama*(book), and by *Sandhi* or coalition of vowels, the title becomes *Pūrvādiyāgama*. Among those books the *Sastri-Menava,** imitates the title of the *Manava-Sastra*, or "institutes of *Menu*," though its provisions are local. Of more modern* books properly Javanese it is not needful to take special notice; though several of them have Sanscrit words in their titles.

An analysis* is given of the *Brata yud'ha*. The *dramatis personæ* are those of the *Mahabharata*, with a few unimportant differences. The scene is rightly laid in the plain called *Kuruksetra* (*Curucshetra*) near *Astina* (*Hastinapuri*), the place where the great battle was fought. But the popular credence of the Javans fixes the scene in, and around, Java. They give to the poem the date* 706 of the Javan era (A. D. 779), while the poem

* P. 388.

* P. 389.

* P. 389.

* P. 390.

* P. 391.

* P. 392.

* P. 392.

* P. 410, et seq.

* P. 411.

itself indicates the date of A. J. 1079 (A. D. 1152). "Whether the poem was actually written on Java, or brought by the early colonists, may be questionable," says Sir T. Raffles; but to myself there appears no doubt of its having been written on the island itself; not only from the lateness of the date ascribed to it, but also from the contents of the poem, which differ from the original, in being comparatively a crude epitome. Let us suppose that Milton's great poem, had been heard repeatedly read, or discoursed of, by colonists going to Australia, and that *there* it should be spoken of, or familiarly narrated to their children: until, after a few generations, some one of their posterity, with poetical inclinations, should re-produce a Colonial-English poem, never having read the original; we may imagine some such version of it, as the *Brata yud'ha* has retained of the *Mahabharata*. I may note here, only by the way, that the frequent use, in this, and the before mentioned poems, of the word *Bataru* or *Batara-guru* for God, or deity, affords a clue to the reason of those terms being of such frequent use with the same meaning in Sumatra.

In astronomy the Javans have retained, with a slight variation, or corruption, the Sanscrit names of the signs of the zodiac; and their week of seven days (as distinguished from their period of five days) also retains Hindu names for the days.

Advancing to the ninth chapter, with which the second volume commences, we come to the interesting subject of the remaining architectural, and sculptured antiquities of Java. The most striking portion of these are found at *Brambānam*, in the district of Metarem, near the middle of the Island; at *Bōro Bódo* in *Kēdu*; on *Gūnung Prāh'u*, and its vicinity; in *Kediri*, and at *Singha Sāri*, in the district of Malang, on the eastern part of the island.* Colonel Mackenzie, in 1812, visited and sketched the ruins at Brambānam, and his journal was published in the seventh volume of the Transactions of the Batavian Society.* I regret that I have never seen it. The different places were however visited and reported on to Government by Captain G. Baker of the Bengal Establishment; whose report, though not what it might have been, yet offers an idea of the whole, and oc-

* Vol. 2, p. 6.

* P. 7.

casionally a gleam of light of considerable value. One of these arises from the circumstance of his having been accompanied by a sepoy, who would seem to have been a Brahman* himself, and had resided two years among the Brahmans at Benares; and who, by his remarks, may contribute something to the elucidation of some matters in hand. Colonel Mackenzie considered these ruins at Brambänam to be decidedly Bauddhistical: the sepoy, on the contrary, considered them to be Brahmanical; though surpassing in number, and style of execution, any thing of the kind which he had seen in India. Without deciding this difference, for the present, it may be noted that what Colonel Mackenzie considered to be images of *Budd'ha*, the sepoy considered to be those simply of *tupās warri (tapasvari)*; and in the temples at *Loro-Jōngrang*, a division of those at *Brambānam*, certain *Jaina* or *Baudd'ha* images were pointed out to him as contradicting his opinion; having long extended ears and short curled hair: he still maintained that these were simply devotees in the act of *tapas*; and that what was supposed to be short curled hair was nothing more than a *tópi*, or kind of cap, worn by ascetics; common throughout Hindustan proper, and made for that purpose, by a particular class of people. Now, though I differ from the sepoy, on the main question; and think I am able to reconcile the two opinions: yet the immediate point of notice is the curled hair, or cap. I was so much struck with this observation, on first reading the passage, that I made it a point of special inquiry; and find from competent Hindu information, that this kind of skull-cap, actually used to be worn by ascetics performing penance. The mass of plaited hair, or hair allowed to grow without cutting or restraint, is unquestionably one of the indications of the *rishis* performing penance; but the skull-cap exhibiting the outward appearance of curled hair, it seems, is another mode of head-dress among the severer ascetics. Thus the sepoy, by the simplicity of truth, and Captain Baker by the record of it, have furnished the means of setting aside much apparently learned and irrelevant speculation. The love of learned display was with Sir W. Jones almost a passion, verging sometimes to weakness; and it led the imitator and caricaturist of his faults, Wilford, into the extravagancies of absurdity; every just principle of analysis, or deduction, being sacrificed before a

* P. 13.

few false, and dazzling, etymological resemblances, or perverted comparisons. Sir W. Jones did not run into such extremes; though, at times, sufficiently desultory and fanciful. Thus with his mind full of the Dionysiacs of the monk Nonnus, he sought for resemblances between the hero, and the *Sacya*, whom his researches had led him to identify with Budd'ha; and then came the curly hair of the images of Budd'ha, with the conclusion that *Sacya* or *Budd'ha*, must have been an African negro; followed by discussions, whether he invaded India from Egypt or Assyria; issuing in the greater probability of the latter hypothesis! A magnificent house of cards, blown down by the breath of a not very learned sepoy. Here I cannot but again acknowledge (as I have variously done heretofore) the service done to inquiries into past Indian ages by the late Honorable G. Turnour in his translation of the *Mahawanso*, (a genuine book of *Pāli* or *Bauddhistical* annals), because of its clear statement of the origin of Bauddhism at Māgadha in Bengal, and the manner of its origination. It has become clear, that the first stages in the process of the great schism, were not perceptible to the Brahmans of that day, because it only assumed the aspect of carrying Brahmanism itself on towards greater refinement, and purity; and *Buddha*, though of royal descent, was at first a close ascetic; so that from the union of royal blood and abstracted devotedness, we may readily perceive how the *Brahmans* were disposed to consider him as an *avatār* of *Vishnu*: a circumstance not easily to be read back again afterwards; though now the *Brahmans* generally execrate the idea, and contrive a double *avatāra* in the family of *Crishna* to supply the chasm. But *Budd'ha*, while simply a devotee, wore the before-mentioned devotee's cap of curly hair; proved by his images, and pictures, every where; and the long ears and flattened nose are not peculiar characteristics of Africans: for they are found in Assam, and provinces contiguous to the ancient Māgadha, and may have been common there also. A very simple explanation thus seems, to me, to be afforded of a knotty point, which it cost Sir W. Jones extraordinary pains, and learning to endeavour to untie; in consequence of too hastily assuming that Budd'ha *Sacya* must have been an African; and without after all succeeding beyond mere hypothesis; crumbling at the simplest touch of the wand of truth.

To return to the antiquities of *Brambānam*, and other places, it appears to me, that though there is apparent a sufficient mingling of relics having evident relation to Brahmanism, such as *Siva's* bull, figures of *Ganēsa*, and *possibly* of *Dūrga*; yet that the prevailing characteristics of the temples and relics seem to me *Bauddhistical*. I write doubtfully about *Dūrga*, because I no where discern her lion vehicle; and she seems to me to be rather trampling upon a *cow*, the emblem of Hinduism, than contending *en-face*, with the buffalo *Mahisa*; concerning which emblem there has been much fine spun speculation, among some writers, of its emblematizing the abstract power of evil, with which *Dūrga* or the abstract typification of virtue! is contending. Such a blending of western, with oriental, ideas has done much disservice to the cause of simple truth. I know no point of comparison whatever in which the sanguinary *Dūrga*, can be duly made to represent the ideal personification of virtue incarnate on earth. She is the destroying power, in exertion, of the destroying deity *Siva*; and the bull, or buffalo *Mahisa*, I rather think, typifies the species of schism of the *Bauddhists*; which though it was like Hinduism at the outset, yet soon manifested a nature as diverse, as the buffalo differs from the cow; and whereas *Dūrga*, on her lion, contending with the buffalo might aptly typify the inveterate and hostile struggles, (attended with no common destruction of life) of Brahmanism against Bauddhism, even so the reverse, would not be inappropriate in Bauddhism being emblematized by a female, something like *Dūrga*; but differently armed, grasping, in one hand, the hair of a wretched *Brahman*, while in other hands weapons of destruction are flourished, and she tramples under foot the prostrate helpless cow, the emblem of the Brahmanical system.* Such seems to me to be the rendering of the hieroglyphical sculptures found in Java: but I may possibly hypothematize, as well as others; and therefore do no more than place opinion in comparison with opinion.

Two or three figures of *Ganēsa*, one of *Nandi*, and some *perhaps* of *Dūrga*, being excepted, all the other relics of sculpture are either indifferent, or are characteristic of Bauddhism. Two fi-

* The preceding description is founded on one of the plates in Raffles' Java.

gures are rather hastily stated to be those of *Brahma*, and *Siva*. I doubt; because I perceive certain attendant distinctive marks to be wanting; and counter distinctive marks to exist. The figure thought to be that of *Siva* has some letters evidently *Deva-nagari*, of the middle age, but they are too imperfect to be read. There is also, in the second plate, after p. 54, a seated figure of benign appearance, highly ornamented, and intimating rather a historical than mythological personage, which has also a few Deva-nāgari letters near the top of the head. I read the first of the two words *Aji*, but with the exception of *Ki* at the end, there is one compound, and one simple letter, that as yet I cannot, with certainty, decypher. The sentence may be, *Aji Jayaki*, and the meaning *to* (or in commemoration of) *Aji Jaya*; but I am not certain of this reading at present; and will ground on it no conclusion. It may be *Aji Sakaki*, to *Aji Saka*.

The temples, sculptures, and emblems at *Suka*, are of different character; more rude in design; of less extent, and indicating traces of religion quite ferocious in character. A resemblance is instituted by the author with the antiquities of Egypt. I think it fallacious, and too hasty. A few indications are Hindu. But on the back of one an inscription, better preserved than the rest, was found, of which a fac-simile is given; and others of the same kind were afterwards discovered at *Kediri*. Now the fac-simile of the inscription cut in relief, on the back of the statue, has in it, the Tamil character for *pa*, with seeming variations of connected vowels, not less than six times recurring. This particular character consisting of three sides of a square (⊔) seems to have been of such extensive usage in different languages, that nothing can be grounded thereon. It occurs in the square Pāli: and is found in some inscriptions in Arabia, supposed, by some* to be Abyssinian, by others Phenician. For the rest some of the other characters are analogous to the square Pāli; and from that I conjecture it must have been a *Pāli* inscription. Connected with this plate there are others having fac-similes, of which two give indications of similarity to Hindu languages. I can decipher several of the letters without being able to read the whole: another one is (I can unquestionably state), none other than the old

* A number of the Bombay Oriental Spectator for 1836 is my authority for this remark.

form of the Tamil character; yet the copying is so imperfect that it cannot be read; but that it might be read off from the original sculpture, if preserved, I am moderately certain. This inscription appears to me to indicate the existence of some colony in Java from the southern part of the Peninsula of India.

Proceeding from the antiquities to the *history* of Java, we have first to do with tradition. This indicates that Java, and the eastern Islands, were first peopled from the vicinity of the Red sea, from which people came in vessels, that coasted the shores: the peninsula of India then forming it is stated "an unbroken continent with the land in the Indian (that is, I suppose, the eastern) Archipelago, from which it is now so widely separated, and which according to the tradition has since been divided into so many distinct islands, by some convulsions of nature, or revolution of the elements."* I have made this subject the matter of a separate inquiry; and I am satisfied that the Peninsula of India, and Peninsula of Malacca, were anciently different from their present form.

* Vol. 2, p. 65.

Whether these colonists came from Egypt as is stated,* or from Phenicia; or from the ancient Sabean kingdom in Arabia, as I think very possible, is not of much consequence; at least as regards our present object.

* Ib. p. 65.

Javanese history begins, properly speaking, with the commencement of the Javanese era; that is A. D. 75, at which period the island is said to have been discovered by the minister of *Praba* Jaya Baya a sovereign of Hastināpuri, fifth in descent from *Arjuna.* The island before that period bore the name of *Nusa Kendang;* but from a species of grain called *Jawa-wut* growing on it, the aforesaid minister gave the island the name of *Nusa-Jawa.* The report of this minister, after his return, seems to have been the occasion of subsequent colonies going thither from India. An account, quoted by Raffles, states that in the first year of the Javan era the prince of *Rōm* sent twenty thousand families to Java all of whom perished, except twenty families who returned* to *Rōm.* This word *Rom*, in a comparatively modern composition, is loose, and indefinite; even if the statement itself be accurate. The Greek empire of Constantinople to which the word

* P. 69.

Roum is usually applied was not then in existence ; and possibly any part of the neighbourhood of the Red Sea, or Arabia, might be so designated ; in correspondence with the tradition before mentioned. In the 10th year of the Javan era (A. D. 85) the prince of *Kling* is said to have sent twenty thousand families (a number plainly used vaguely for many persons) who prospered and* multiplied. Now *Kling* is the Javanese term for the eastern coast of the peninsula of India; and the word is a corruption from *Calinga*, or the *Calinga-desam*, being the province of Orissa, the northern circars, and perhaps the whole of *Telingana;* especially if connected with the *Andhra-desam*, as perhaps it was. That this kingdom flourished greatly about the commencement of the Christian era, we are certain from native annals, and some classical* notices; though we know less of it, in detail, than perhaps of any other great Indian monarchy. The above colony is said not to have been civilized until about A. 7, 300, (A. D. 375). After various other domestic events, in A. J. 1002, a coincidence as to date, with a passage hereinafter cited from the Congu desa rajakal may be noted. According to this account a foreign prince named *Aji-saka* arrived: who conquered the native prince, and succeeded him. This *Aji saka* or *Adi-saka* is a personage of commanding consequence in the Javanese annals; but who he really was, or whence he came, so far as those annals are concerned, are points involved in much obscurity. The account, whence the preceding matters are extracted, is ascribed to *Aji Jaya Baya*, a prince who reigned A. J. 800 though evidently not correctly ascribed to him; it is prophetical in character, and after announcing a temporary European ascendancy, (mistaking the date) it declares that "by the year 2100, there will be an end of Java* entirely." From what source this prediction was acquired it is superfluous to inquire: but it announces that which the deductions of astronomical science render extremely probable: for, by that time Java perhaps may slumber beneath the waters of the ocean.

* P. 69.

* P. 70.

There is another account which states that the religion and arts of India were first introduced into Java by a Brahman named *Tri-tresta*, who with numerous followers landed in Java; and establish-

* See Campbell's Telugu Grammar Introduction p. vii.

ed the Javan era, in consequence of which he is considered to be the same with *Aji-saka.** Raffles notices an inference that the colonists who arrived in the three first centuries are supposed to have been Baudd'hists, and those who came about the close of the fifth century* were of the Brahmanical creed. The real fact may be *vice versâ.*

* P. 70.

* P. 71.

There is yet another account which more specifically points to Guzerat* as the country whence a large colony proceeded to Java; and this colony is said to have united with a former one from the *Hastināpuri* kingdom, and to have become one people, under the chief that headed the last expedition: an event fixed* A. J. 525 A. D. 603-4.

* P. 82.

* P. 83.

It is remarked by Raffles that each one of these three accounts may contain some* true particulars, leaving much still vague and uncertain. He thinks that the building of the great temples at *Brambānam* may be fixed in the sixth or seventh centuries* a medium between different accounts; and notices traditions of a great increase of idol worshippers with idols, hierophants, and others, who arrived in Java, and penetrated to the eastern islands, even to Japan; proved by a quotation from Kempfer's History, and further traces the subject to Mexico, on an indication given by Humboldt. I must note, by the way, that he has at various times thrown in coincidences between Javanese and Mexican subjects, which appear to be more than casual; especially the week of five days, in addition to the usual one of seven. Humboldt asks "where is the source of that cultivation? where is the country from which the Toultecs and Mexicans issued?" I cannot reply; but I expect to throw the light of some probabilities over the general surface of the question, before I have done.

* P. 85.

* P. 86 and note.

In the Javan year 846 the remarkable circumstance is noted to have occurred of the Dewa Kasuna, the king of Java, sending four sons and a daughter to Kling (India) to be educated and instructed in the Hindu religion; whence they are said to have returned in three large ships, with presents, artists, and a thousand troops. Raffles supposes that this account may veil a foreign successful in-

vasion; and notices as certain, that from the time indicated, the Hindu religion, institutions, literature, and ornaments, were very generally diffused; and at this period he fixes the commencement of certain history; which thenceforward becomes local in its character.

Without following out the more modern period, we have still another account to advert to in the *Sejara Malaya* or Malay annals; as the Malays endeavour to trace their descent from the Macedonian hero Alexander the Great.* According to those annals, written in 1021, of the *Hejirat* Raja Seckander (Alexander) the son of ***Raja Dara*** of ***Roum*** (***Dara*** or Darius of Persia?) wished to see the rising of the sun; and on that account invaded India; where he fought with, and subdued the powerful emperor of that country, and afterwards married his daughter, who within some short time returned to her father, being pregnant, and gave birth to a son who is here called *Aristan-shah*.* Before we proceed it may be observed, that facts so far are stated, in the general outline; and that Alexander married one of the daughters of *Porus* is probable, at least from analogy. Be this as it may, the Malay annals trace downwards a list of princes descendants of Alexander, by the above marriage, to ***Raja Tarsia Burdaras***, who married the daughter of ***Raja Sulan*** of ***Amdam Nagara***. "This raja ***Sulan***" it is added "was the mightiest prince of the land of Hind." Let us pause here. If these Malayan annals are entitled to a particle of credit, they may give us assistance in an obscure point of Indian History. With some improbabilities on the particular reigns, the sum of all the reigns from Aristan-shah to the Son-in-law of ***Raja Sulan*** is 475 years. Reckoning from A. C. 320 the date of Alexander's invasion of India; we should thus come down to A. D. 155, but since extreme accuracy is not in question, and some allowance for exaggeration in some reigns and omissions in others must be made, we may perhaps be allowed to conclude, that we are brought sufficiently near to the great era of ***Sālivāhana*** to consider ***Raja Sulan*** to be none other than he; and if so, then ***Amdam Nagara***, may, and very probably does, designate the town (*Nagar*) of Mundoo (*Mandu*), for Arabic orthography is never nice in its treatment of foreign* words, whence Salivahana came, and

* P. 108.

* P. 108, note.

* Langlois.

who he was, cannot by Hindu records be determined; but we have here an indication (if the conjecture be accurate) that the hill town and fortress of *Mandu*, was his capital, as Ougein (*ujjaina*) was of his prostrated rival *Vicramaditya*. *Mandu*, beyond its existence, and its magnificent ruins, is otherwise unknown to Europeans; we know that *it was*, and was evidently the seat of some great power; and that is all. If that were the capital of *Raja Sulan*, (that is *Sālivā-hana)* then a ray of day-light beams on the past, as to this very obscure subject.

According to the Malay annals *Raja Sulan* soon died, after having appointed in his own place *Raja-Suren* the second son of *Raja-Narsa* (before called *Tarsia) Raja-Suren* conceived the design of conquering China. In prosecution of this design, he set out, and first encountered the *Gangga Nagara Raja*. This may indicate the *Raja* of *Gaur*, on the Ganges. After cutting off the head of that Raja his subjects submitted, and the conqueror married the daughter of the deceased Raja. He then went against the *Klang Kins* (that is I presume the *Calinga Cilinges** who had a fort of black† stone: sienitic granite) a word which is not unlike *Urankal* or *Warankal*, the name of a peculiar stone or rock, on which a fortress was built, that gave its name to the *Warankal* kingdom. The name of the Raja of this country was *Chulen*: in a desperate engagement Raja *Chulen*‡ was killed, and the country submitted to *Suren*. Raja Suren married the daughter of the deceased monarch; and ultimately returned to *Kling*, where he founded a city of great size, famous under the name of *Bisnagur*,§ and still a greater city in the land of Kling. Raja-Suren had a daughter (of whom nothing further is mentioned)|| by his marriage with the daughter of Raja Chulen; and, by the sister of the *Gangga Nagara Raja* he had three sons named *Bichitram-shah*, *Palidutani*, and *Nitumanam*.

* Which is said to have been, in former times, a great country.

† Perhaps here is a mistake, Karangkal is a blackish stone.

‡ The *Chola* king did conquer the country of Calinga and maintain an ascendancy there for some time.

§ There were two towns of the name, and the one designated must be Visianagaram, in Telingana; though confounded in the Malay annals, with Vijayanagaram or Bisnagar, (on the banks of the *Tumbudra* river).

|| *Suren* is a name, that of an *asura*, extremely familiar to Hindu mythology. Among the Mackenzie M.S.S. are found vestiges of a combat between one so named, and an early *Chola* king; but ending in *Suren's* defeat.

The narrative then proceeds thus—

'Palidutani succeeded to the Government of Amden Nagara, and Niluman was appointed to the Government of Chandakani, but on the eldest son Bichitram-shah, was only conferred a territory of small extent, which so displeased the young prince, that he resolved to abandon the country. He accordingly embarked with twenty vessels, fitted out with all the appurtenances of war; determined to conquer all the maritime countries; but his fleet was dispersed by a storm, and part of them returned to their country.

'Bichitram-shah is then represented as arriving in the country now called Palambang, where Demang Lebar Dadu, great-grandson of Raja Chulen was chief. Here marrying the daughter of the Raja, he assumed the Government under the title of Sang Sapurba Trimurti Tribuana,* and had by her four children; two daughters named Chandra Dewi, and Putra Sri Dewi, and two sons named Sang Muliaga, and Sang Nila Utama.'

After some other transactions which relate to visits made by Sang Sapurba to Majapāhit, and Bentan, the following is added:

'Sang Sapurba then left Bentan, and having sailed for a day and a night arrived at Ruko, whence he proceeded to the point of Balang, and ascended the river Buantan, where it was reported the country was extremely populous. When he had ascended far up the river he arrived at *Menangkabau*, all the Menangkabaus were surprised at his appearance, and the splendour of his diadem, and they all proceeded to inquire whence he came. As soon as they heard of his adventures, and that he was a descendant of Sultan Sekander Zulkarneine, all the chief men of Menangkabau consulted about appointing him *Raja*, since they had none; and after he had, as a condition, succeeded in destroying an immense snake which did much mischief in the country he was unanimously elected Raja, by the people of Buantan, and from him are descended the Rajas of Pagaruyang.'

That the fabulous mingles in this account there can be no doubt; but the question is whether any real tradition is preserved; if so, the connexion of India with Java and Sumatra assumes a very definite form.

* *Tribhurana*, a common title.

The history of Java subsequent to the introduction of Mahomedanism is irrelevant to the subject of this paper. I have not minutely followed out some indications of Mr. Raffles pointing to Mexico, but they may be worth some tracing, by any other hand. I merely notice in passing the singular history of the first Incas of Peru, the story of Manco Capac representing himself and his wife to be "children of the sun"—and teaching the Peruvians the art of spinning and weaving cotton; with the bringing them into a regular Government as far as I can judge of a Hindu model.* I merely hint at the possibility of an inhabitant of Menangkabau going thither, in consequence of being driven out to sea. The modern peopling of some islands in the South Sea may illustrate the manner: that is to say, a native entering a canoe to go to a certain intended place, and being driven by winds and current, to another place, or island. Instances of the kind are specified in Ellis's Polynesian Researches.

As regards the specimens of language given in Raffles' work, it is perfectly evident that the *Kawi*, or sacred language, is a *Prācrit*, or dialect of Sanscrit. It has as evident a relation to that language as any of the languages of India; and if the other evidence heretofore detailed were wanting, the existence of that language—the *Kawi*, in Java, would sufficiently, and incontrovertibly, establish the fact of an intercourse between India and Java, in some early age.

In a paper derived from Malayan annals by (the then Lieut.) T. J. Newbold, published in Madras, there were some references to an intercourse of Malays with the opposite continent. The paper I think was contained in the Journal of Literature and Science, but I am not quite certain, not having the number just now at hand for reference: the general subject however I remember was a greatly overcharged, and poetical, statement of conquests and victories; in a style very familiar to me, in continental works. The particular point of reference resting on my memory (perhaps imperfectly) was the conquest of a Raja Chulan, or the subjugation of a person so named; for I do not distinctly remember which of the two. It appeared to me on perusal that, with the customary recklessness, as to exact locality, the existence of the Chola kings was known among the Malays; and that the term which designated a dynasty

* See Robertson's History of America, Book 7, also Humboldt's Researches, and Personal Narrative.

was applied, as a proper name, to one individual king. It is necessary however to be very circumspect in this reference; unless I may be able to get another sight of the paper; to which I refer, after an interval of ten years.

The reader of the foregoing portion of this paper will have observed that I stopped short at Marsden's 9th chapter, in the rather tedious process of verifying the references, before generally given. My reason was that they would be thought wearisome; and perhaps discourage further perusal. I am now of opinion that the further process of verifying would only be readable by linguists; and that they will not need my aid. The list of references was first succinctly given; and, after what has been since stated, that will suffice. No one acquainted with Indian languages can hesitate to pronounce that a close identity exists. It follows that the words cannot be indigenous to two localities. One must borrow from the other. There is no probability that India, by commercial intercourse, borrowed *such* terms from Sumatra; neither are they terms which commercial intercourse would convey to Sumatra. The fact of an intercourse, at all events, is proved thereby. The nature of the words imply that they were imported by A COLONY: the terms having as much relation to mythology and manners, as to any other component of a state considered to be civilized.

Many references, from various sources, bearing on one point, add strong confirmation, and especially if the references are incidental: without design: and not the chief object in the writer's view. Any one who has perused Archdeacon Paley's *Horæ Paulinæ* will remember the use which an able man made of even a few such undesigned coincidences. It was in a great measure in this point of view that, some years ago, I perused Anderson's Mission to the east coast of Sumatra in 1823, published in 1826. The author, a civilian, was deputed to promote, and extend British commerce in Sumatra. This was his great object; and to the narrative of a successful accomplishment his book is chiefly devoted: references to other subjects are casual, or incidental. In this point his book differs from Marsden's. The latter wrote specifically on matters of history and antiquities among other subjects: and with his mind evidently leaning towards an impression that Sumatra and India had been in some way intersocial. Anderson apparently thought, or

cared about India, no more than about China; perhaps less, as the latter in a commercial point of view came more in his way. Hence all coincidences, though slight, are void of suspicion in so far as he is concerned.

At page 2, we find mention of the Rajah of Langkat; of Sri Sultan Ahmet; and of the Rajah of Salengore. On the word Rajah, I need make no remark. *Sri* is pure Sanscrit always prefixed to names of kings. The termination to *Salengore* is Indian, corruptly spelt, as Chittore, Vellore, Bangalore, &c.; but, correctly spelt *ūr*, it is a native name for a town. The names I have quoted may be rendered, 'little-town, field-town, gold-town.' At p. 9 we meet with *Kota-jawa*, 'little Java,' or 'Fort Java,' which of the two depends on native orthography. *Raja-Graha* also occurs, and at p. 26 *Raja-Graha* is identified with "head warrior." A man may have borne that name; but it means 'king's house' or 'palace.' At p. 28 Anderson states, "At this place are the remains of a large embankment or fortification, which was occupied by a colony of Javanese many centuries ago, and hence it retains the name of Kota-jawa to this day." It seemed to have been surrounded by a wide ditch, and the whole bore the appearance of a regular fortification. Evidence of intercourse with Java results: *when* does not appear; nor yet whether intercourse with India came that way, or direct. At p. 74 mention occurs of *Raja Wan Chendra Dewi*, wife of a dignitary at Langkat: *Chendra Dewi* or 'moon-goddess,' needs no amplification. At p. 86 Dolo, the *Batta* chief, has the prefix of Rajah; and is said to live at Kota Silaturgian. Of *turgian* I can give no explanation; but it is regularly compounded with *Sila*, a stone or rock (Hebrew as well as Sanscrit) and *Kota* as before stated means 'Fort.' Mr. Anderson states that the Raja has 800 ryots under him, and mentions another Raja who is chief of 2,000 ryots. Whether the word *ryot* is indigenous, or used conventionally by Mr. A. cannot be determined. At p. 100 Raja *Bindalara* and Deo Sudan occur. These terms are Indian, though we may take a caution as to orthography from p. 105, where Badar udin saw occurs for Bahader u'din shah. At p. 114 we meet with Sri Maha Raja Lela, unequivocally Indian; although I will not be positive whether the latter is Hindustani, or lila, 'sport, play.' In a following page we find *Datu Pakama raja*, Datu Sabidiji Wangsa, (*Vamsa*) Datu Maha-rajah Lela.

Though the common meaning of *Datu* be different; yet the word is used, in a Tamil version of the *Bhagavata*, for benefactor (*Euergĕtes*), and that would appear to be the meaning in Sumatra. At p. 177, there is Tuanko long Putih. *Pute* is often used; but whether for *putra* a son, or *pati* a Lord, I would not determine; though probably the latter. At p. 243, among names of *Batta* villages are these, Nembeki, Beca *Raja*, *Lingapora*, *Kota* Tumburu. The first is a Tamil word for *confidence, trust*; the italics sufficiently designate the other words. At p. 251, the disputed term *Naga-saribu* occurs, as the name of a *Karan* chief. It cannot therefore be used as a numeral, in any other sense than "the thousand headed snake." (V. Introduction.) It appears from p. 291 that historical or romantic tales are termed *Cheritra,* as in India.

Passing by some minor references I advert to the Appendix. A defaced *Hindu* image was found near the mosque in the town of *Jambi,* which led to the discovery of several others. One was evidently Bauddhist in character; and one was clearly an image of *Nandi* the bull of *Siva*. The natives have no idea of the origin of those images, but call them chess men of the giants, or genii; nor could they point out the ruins of the temple to which they belonged, though the former existence of one, of considerable dimensions, is indicated by a number of stone slabs, and carved ornaments converted to various purposes in different parts of the town. The material, a dark coloured fine granite, is not found within a considerable distance of *Jambi*; probably not nearer than the central chain of mountains.

As I am arguing out a particular point, and have an object to prove, my judgment may be suspected: yet I cannot persuade myself that any impartial person would form any other conclusion from the above *data* (supposing that they stood alone, and also that Mr. Anderson had first discovered the island of Sumatra in 1823) than this, that at some anterior, and probably very ancient period, the people denominated Hindus had been in Sumatra; and that too in considerable numbers: though whether direct, or *via* Java, from Mr. Anderson's book alone, would not be apparent.

Reverting now from the *ultra* to the *intra* Gangetic nations, in this place I may introduce an extract from the preface to Wilson's Sanscrit Dictionary, 1st edition, page xx. 'The time thus made out

'for the heighth of the *Bauddha* persecution' (that is persecution of *Bauddhas* by *Brahmans*, &c.) 'agrees, in a very remarkable manner, 'with the date of events, recorded in the countries, where the faith 'of *Buddha* now predominates, and which were intimately connect-'ed with the condition of his *Indian* votaries in their native realms. 'It was early in the sixth century (A. D. 519*) that China received 'from India the prophet *Dharma*, who gave a new impulse to the 'worship of *Buddha* then languishing in that country, and fixed it as 'the national faith. In 530 the religion of *Buddha* was introduced 'into *Corea*; in 540-50 into *Japan*, and the year 572 was remarka-'ble for the arrival in that kingdom of an immense number of 'priests and idols, who came from countries beyond the sea: we 'may conclude this branch of our inquiry by citing the opinion of 'the late historian of Java, Sir Thomas Raffles, that the Bauddha 'religion was introduced into that island during the sixth and 'seventh centuries, and that the same period was remarkable for the 'arrival of numerous *Hindu* emigrants on Java, and the eastern 'islands.'†

In a Manuscript‡ of the Mackenzie Collection entitled *Congu-desa-rajakal*, the following passage occurs. The period is the reign of *Hari vari deva*, a *Chola raja*, conqueror of the *Pandiya* kingdom; whence he derived the title of king of kings. The *Saca* year is not given; but by evidence deduced from the latest preceding date in the M.S. it must have been about the *Saca* year 900, or within the thousandth year of the Christian era.

'Afterwards that king's general being a very near relation, he 'himself came to the house of the latter, who being greatly delight-'ed thereby, performed the *Kanaka-abishegam* (or pouring gold 'over the head, &c.) The king being rejoiced commissioned him 'to go and conquer the adjoining countries. That *Amarbhujangam*, 'the general, set out, with the four kinds of forces, towards the 'west, to the mountain named *Saiya*, and thence proceeding to fight 'against the *Kerala-desa* he heard that its king was performing the

* Kœmpfer's Japan B. 2, ch. 4. † Hist. of Java II. 86.

‡ The present paper was in the hands of the Editors of the Journal, before my translation of the Manuscript quoted from; though that translation happened to be printed first in order. See No. 32, Art. 1.

'*Chatur-balayanam* and other ritual ceremonies; in consequence of 'which he became greatly incensed, and captured *Kolur*, *Indra-giri*, '*Nila giri* durga, and other places. As the entire strength of that 'king failed, he embarked on board ship, and fled into an island in 'the midst of the sea.'

This extract does not amount to evidence that he fled either to Java or Sumatra, though it is possible he may have done so. The *Kerala* king at that period probably was a *Bauddhist*. I take occasion to note, by the way, that in the Mackenzie Manuscripts, relating to the Malayalam country, there are apparent fac-similes of characters, of which two Malayalam Brahmans, one of them terming himself* a Pandit, could make nothing: yet those characters possessed a strong resemblance to some of the cruder specimens of inscriptions in Raffles' Java. The occurrence of *Indra-giri* in the above extract, and its frequent occurrence in Marsden's book, may be also noted.

Among the Manuscript books in the Mackenzie Collection there was one, which from its number, may have been obtained at an early period. According to that book the present mouth (or *embouchure*) of the *Caveri* river, is not the ancient one. The document states that there was a town at the old *embouchure* named *Caveri-pum-patnam* a place of great commerce; but subsequently submerged in the sea. From that town fleets of trading vessels used to sail periodically; setting out with the N. E. monsoon and returning with the South-West one. The voyage occupied five or six weeks. The object could not be Ceylon; and it does not seem likely that it would be the Malayalam coast; because there was an inland track, across the country, and through the modern *Palghat* pass, by which the *Pandiya-desa* carried on trade with the West, and with Europe. At the time I read over the Manuscript it seemed to me, that Java, or Sumatra, best agreed with the description; for the vessels went and returned with a side wind, or in nautical phrase "a quarter-breeze." In the aforesaid town there was a merchant specially celebrated on account of the wealth acquired by him, in the said com-

* I have learned from another source that on the Maldive islands there was three classes of characters; the most ancient, the ancient, and the modern. A like difference may have obtained on the continent.

merce. He was afterwards afflicted with what the natives term "spiritual folly;" allowed the Brahmans to take his wealth and, as stated, build with it the fane of *Tayuman Nalle*, on the rock at Trichinopoly, while he himself became a devotee; was killed, as the narrative says, by the kick of an animal, while absorbed in meditation: and ultimately became united to *Siva*: that is, in the phrase of the country, he died. But the said merchant's wealth was acquired in a singular manner, according to the Manuscript quoted. In early life he adopted an orphan boy, who appeared to be silly; but by the result, was discovered to have been an incarnation of *Siva*, as *Tayumān*. The boy had, by degrees, evinced shrewdness; and, on one occasion, the merchant thought he could place in him sufficient confidence to send him in charge of his venture, with the periodical fleet. He went; sold the cargo advantageously; and then invested the whole proceeds in what natives term *varattis* (or cow-dung cakes). He was laughed at for his pains. The returning fleet met with adverse winds; and was detained much beyond the usual time; so that the whole convoy became greatly distressed for want of fuel to cook their food. It was then remembered that one vessel was loaded with the desired article; and pressing instances were made to the young man to sell them; or at least to barter his cargo against security for an equal number of fuel-cakes on their return. After considerable apparent hesitation he consented, on condition that one cake should be taken from his cargo, sealed and weighed, and like for like duly returned. This was agreed to: all due securities were taken; and the singular cargo was consumed before, by a now favorable wind, they reached home. The deposited cake was handed up before the authorities: it was again weighed and the seal broken; and on being examined inside was found to contain *gold-dust*, the tare being inconsiderable. Nearly the entire weight of so many cakes, as the cargo had contained, was by agreement to be returned in gold-dust. The other merchants were ruined; and, (as we sometimes say), the fortune of the boy's master made for life: though the result was as before stated.

There may be the fictitious, and the apocryphal in the tale. But as, according to Marsden, Sumatra had gold-mines, and in the palmy period of the *Menang Kabau* dynasty a large traffic was carried on,

in that article, there is at least a degree of evidence added, from this source, in favor of a commercial intercourse between the peninsula of India, and Sumatra.

On such a traditionary story I would not found conclusions too weighty. But, from the time of first reading Marsden's Sumatra, it always appeared to me that Sumatra was the true *Ophir* of the east: concerning the precise locality of which, I need not state, much learned discussion has occurred. And it may be possible that Phenician, and other vessels trading in gold-dust procured their commodity, at an intermediate distance: the farther one being made by periodical trips of vessels, trading between Sumatra and Continental India.

Although incidental topics occurred to me by the way, which I did not deem it advisable to pursue, some of them perhaps of sufficient consequence to be taken up distinctly; yet whether this be hereafter done or not, the immediate inquiry before me is now brought to a close. From a faint clue afforded by Marsden's work, I have traced out verbal references to languages, persons, or things, which are sufficient to indicate the general bearing of the subject. Such brief notices as could be gathered from the writings of Leyden, or Wilford, have been stated, and weighed. The vast mass of evidence contained in Raffles' work, chiefly with a reference to Java, has been patiently, and fully adduced. Slighter references, or indications, have not been overlooked. And, from the whole I adduce the general conclusion that an early intercourse between India and Java has been fully, and conclusively, proved; as also that an intercourse between India and Sumatra is distinctly proved; though whether it were by way of Java, or direct, is not so conclusively shown, by the evidence, as in the other instance. A few brief remarks result:

One of them is that our knowledge of general history is yet very imperfect: there being extensive portions of the globe concerning past events in which we know but little. It was fashionable, some centuries since, to call a revived knowledge of the Latin and Greek languages a revival of learning, and a period of light after dark ages. To the present day the term 'learning' is an epithet very much confined to either a school, or a university education, which gives far

too great a proportion of time to Greek and Latin literature. Its value is not denied; but it is only a relative value. Sometimes the astoundingly ignorant, but bold assertion is made that India has no genuine poetry of her own; and at other times, it is, with greater colour of reason, stated that India has no native history. May not the defect be in a *want* of research; or of *due* qualification for effective research? Still much is confessedly deficient. That "history is only a record of crime" may be, for the greater part is, a melancholy truth. Still there is something fascinating in the glance back into past ages; and especially when discoveries may yet be made, and information yet elicited. The introduction of European science and literature into India is a good thing. But the human mind is prone to extremes; and perhaps a disdain of what India, or neighbouring countries, can offer in exchange, may as yet be rather premature.

Another remark is that all has not yet been done that might be done, with the materials that are at disposal. The Mackenzie Manuscripts have sustained a rather common fate, of being far too highly estimated, when the nature of the contents was not fully known; and then hastily, and rashly despised when the contents were but imperfectly developed. The Collector of those papers was so egregiously cheated, and imposed on, by his confidential servants, that after "much cry and little wool," it is not surprising that the mind of the literary public underwent a revulsion; and the whole was voted trash, because a part of it is so. It has fallen to my lot to have a larger measure of acquaintance with the contents of the greater portion of those Manuscripts than has been the case with other Europeans: not excepting even Professor Wilson; for he expressly states that he had (Sanscrit excepted) to do with so termed English translations, as hard to be understood as the originals themselves; and he has given a very plain indication of regret at his want of sufficient acquaintance with the Mahratta Manuscripts; though they are, in reality, less valuable than the titles of some of them indicate; and less than that at which he appears to have estimated them. It was the intention of the lamented Mr. James Prinsep, as he stated to me, by letter, that one or two quarto volumes, exclusively of close translation, in the manner of my two volumes of Oriental Manuscripts, but with little annotation, should be extracted from those materials; and he apparently judged that after a selection, and translation, had

been made, there would be little left to regret, if the remaining Manuscripts were destroyed. In order to select, it was necessary to examine. The intention of the Bengal Asiatic Committee was overruled by the Committee of papers of the Madras Literary Society; and an Analysis was first demanded. The required analysis was somewhat fully given, but it did not exhibit an estimate of contents *generally* favorable, and it was spoken of as showing the worthlessness of the mass of Manuscripts. However I, who examined them very minutely, know better than that, and I consider that a judicious selection for translation might yet be made, and thereby the history of the *Drāvida-dēsa*, or Southern Peninsula, be rendered more complete than it is. But in a mere analysis, a general statement was sufficient, and I could not specify every thing which they contained. I retired from my task, under a feeling of very great thankfulness to my personally unknown patron, the late Mr. James Prinsep; to Lord Auckland, and his Council; and to Lord Elphinstone, then Governor of Madras.

Postscript to the Essay on Eastern Relations, &c.

The foregoing Essay was written several years ago; and I had not then met with Crawford's sketches of the Eastern Archipelago. This work I subsequently perused with attention; and took copious notes. After Raffles' work this one adds but little, except on the subject of philology. The copious vocabularies of the languages, or dialects, in various islands of the Archipelago, not only show the common affinity to the Pali, or *Māgadha-bāsha;* but appeared to me to indicate the existence of the native Tamil (quite distinct from Sanscrit) as pervading many of the islands; and the mountaineers of Sunda, in particular, I judged to have a language as near the Tamil as that of the *Todaver*, or the Khonds. The Essay is already too long and will not bear addition; but after I see it in print, I may be stimulated to take up the philology of Crawford in a supplementary paper.

21*st May*. 1850.

VI. Proceedings of the Madras Literary Society and Auxiliary of the Royal Asiatic Society.

At a Meeting of the Managing Committee of the Madras Literary Society and Auxiliary of the Royal Asiatic Society, held at the Club House, on Tuesday the 2d January, 1849, *at* 7 *o'clock* P. M.

Present. C. P. Brown, Esq.; Major R. Garstin; Sir H. C. Montgomery, Bart.; W. A. Morehead, Esq., and Captain J. J. Losh, *Secretary.*

The Committee proceed to take into consideration the subject of communications from Government as per margin,* and a minute thereon, drawn up by their Chairman, which has been recently circulated.

*Extract from Minutes of Consultation in the Public Department, dated 13th March, 1848, No. 277, with enclosure.
Do. do. do. 13th June, 1848, No. 562, with enclosure.

I. *Resolved,*—That the Committee concur in and adopt the views of their Chairman, as set forth in his minute, dated the 3d October, 1848, and that a copy of it be transmitted to Government, with a letter suggesting that the course recommended in it be followed.

Read letter† from Dr. A. Weber, Privatim docens of the Sanscrit Language at the Royal Society of Berlin.

† Dated Berlin, 4th November, 1848.

II. *Resolved,*—That the receipt of this letter be acknowledged, and that Dr. Weber be informed, in reply, that, although the Government Library of Sanscrit and other books is at present in the charge of the Managing Committee of the Madras Literary Society, yet as the Funds of the Society are supplied by private subscription, and the Subscribers are willing to purchase works in the European languages only, the Committee are precluded from subscribing to the valuable work in question. Also that it be intimated to Dr. Weber that in the Government Library abovementioned there are two manuscript copies of the Vedas, one in the Malayalim character, and one in the Telugu character, with commentaries, neither of which is used by any person.

Read letters from Messrs. Wm. H. Allen and Co., dated 4th and 18th November, 1848, the former advising the despatch of books per *Ostrich,* and the latter of books and periodicals per Steamer.

III. *Resolved,*—That the receipt of Messrs. Allen and Co.'s letters be acknowledged, and that they be requested to send out the following books for the use of the Society.

Dalmatia and Montenegro, by Sir G. Wilkinson. The Cities and Cemeteries, of Etruiria by G. Dennis. The Life and Remains of Theodore Hook, by the Rev. R. D. Barham. A History of the Sikhs, by J. D. Cunningham, Captain Bengal Engineers. Nineveh and its Remains, by A. H. Layard, Esq. Memoirs of Chateaubriand, written by himself. Translated from the French. Narrative of a Campaign against the Kabailes of Algeria, by D. Borrer, F.R.G.S. Life and Letters of Thomas Campbell, edited by Dr. Beatlie. Ranke's History of Servia. Ranke's History of Prussia. Translated into English. McGregor's History of the Sikhs. Memoires de Madame de Stal, (not Mme. de Stael, daughter of Necker.) Memoires de Casanova de Seingalt. Le Poete, a novel in 8 or 10 small volumes. Handy Andy, by Lover. Letters from Palmyra and the last days of Arelian, by an American author. A Yacht Voyage to Norway, Denmark, and Sweden, by W. A. Ross. Life in Russia or the Discipline of Despotism, by E. P. Thompson. Annals of Spanish Painters, by W. Sterling, Esq. } To be sent out by Steamer.

Read letter* from the Secretary to the Asiatic Society of Bengal, acknowledging the receipt of 28 Rupees, on account of the Madras Literary Society's Subscription to the Journal of the Bengal Asiatic Society for 1846 and 1847.

* Dated 9th December, 1848.

IV. *Resolved,*—That this letter be recorded.

Read letter† from Dr. J. Kellie, stating that the 1st vol. of Bracebridge Hall belonging to the Library was packed up by mistake amongst the books of a gentleman gone to Calcutta, and that he expects the volume to be returned in a month or two.

† Dated 27th December, 1848.

V. *Resolved,*—That should the book in question not be returned within three months the Librarian be instructed to report the circumstance to the Committee.

In conformity with the 7th Resolution at a Meeting on the 8th December, 1846, a memorandum of the sums received on account of subscriptions to Nos. 30 and 31 of the Society's Journal since the Meeting of the 3d October, 1848, is laid on the table.

MEMORANDUM.

Subscriptions to the Journal Nos. 30 and 31 have been received from the following Gentlemen since the monthly Meeting of the Committee held on the 3d Oct. 1848.

Captain J. C. Macpherson, Nos. 30 and 31,	4	0	0
G. F. Fischer, Esq. Nos. 30 and 31,	4	0	0
Rupees...	8	0	0

VI. *Resolved,*—That this Memorandum be recorded.

(Signed) J. J. Losh,
Secretary M. L. S. &c.

At a Meeting of the Managing Committee of the Madras Literary Society and Auxiliary of the Royal Asiatic Society, held at the Club House, on Tuesday the 6*th February*, 1849, *at* 7 *o'clock* P. M.

PRESENT.

Chairman.

WALTER ELLIOT, Esq.

Members.

C. P. BROWN, Esq.; Sir H. C. MONTGOMERY, Bart.; R. H. WILLIAMSON, Esq., and Captain J. J. LOSH, *Secretary.*

PUBLIC DEPARTMENT.

No. 57.

Extract from the Minutes of Consultation, dated 16*th January*, 1849.

Read the following letter from the Accountant General.

Fort St. George,
Accountant General's Office,
5*th December*, 1848.

No. 387.

From

T. V. STONHOUSE, Esq.
Accountant General.

To

J. F. THOMAS, Esq.
Chief Secretary to Govt.

SIR,—With reference to Extract Min. of Consultation, No. 1058, dated 24th ultimo, requesting me to report whether there are objections to the measure proposed by the Committee of Management of the Madras Literary Society and Auxiliary of the Royal Asiatic Society, namely that Collectors and Paymasters at the several out-stations be authorised to receive and transmit the payments on account of the Madras Journal of Literature and Science due by Subscribers in the interior, I have the honor to state that there exists no objection to Collectors and Paymasters being authorised to receive subscriptions on account of the above Journal into their Treasury, and to

Read Extract from Minutes of Consultation in the Public Department, dated 16th January, 1849, No. 57, and letter to Government from the Accountant General therein referred to.

I. *Resolved,*—That measures be immediately adopted to obtain payment of all sums due on account of the Society's Journal by Subscribers at out-stations, under the arrangement now sanctioned by Government, which, the Committee have no doubt, will answer the desired purpose; and enable them to resume, and continue regularly the publication of the Journal, without the risk of eventual loss, or even of serious inconvenience.

remit the amount quarterly or half yearly by Bills on this Office to the Secretary to the Madras Literary Society, the same being credited, when received, to the head of "Deposits" in their accounts, and transferred when bills are granted, to the credit of "Bills Payable," which head will be debited when the Bills are paid by the Sub-Treasurer, an arrangement which will not lead to the opening of any new heads, as Collectors and Paymasters have these heads already opened in their accounts.

I have the honor to be, &c. &c.

(Signed) T. V. STONHOUSE,
Accountant General.

I. *Resolved,*—That the foregoing letter be communicated to the Committee of the Madras Literary Society, in reference to their Secretary's letter of the 18th November last, and authority granted for the receipt by Collectors and Paymasters of subscriptions on account of the Society's Journal, and the transmission of the amount quarterly to their Secretary under the arrangements pointed out by the Accountant General.

(True Copy and Extract.) (Signed) H. C. MONTGOMERY,
Officiating Chief Secretary to Government.

To the Committee of the Madras Literary Society and Auxiliary of the Royal Asiatic Society.

Read letter* from Messrs. Binny and Co., enclosing their Account Current with the Society for the year 1848, showing a balance in favor of the latter on the 31st December last amounting to Company's Rupees 207-0-0.

* Dated 6th January, 1849.

II. *Resolved,*—That Messrs. Binny and Co. be informed that their Account Current has been examined and found correct; and that it be laid before the General Annual Meeting of Subscribers; which, in conformity with Rule 13, will be convened as soon as the account of Messrs. Allen and Co. for 1848 is received, and the General Statement of the Society's accounts for 1848 completed.

Read letter from the Secretary to the Agri-Horticultural Society of Madras.

HORTICULTURAL GARDENS, *2d February,* 1849.

To the Secretary to the Literary Society, Madras.

SIR,—By desire of the Committee of Management of the Agri-Horticultural Society of Madras, I do myself the honor to forward a copy of the Report on the state of the Society generally and its finances, read at their last Meeting, and am instructed to request you will be good enough to solicit the permission of the Committee of Management of the Literary Society, to give the same a place in the next published number of its Proceedings, and further that about 40 or 50 copies of the same be separately struck off.

(Signed) F. A. REID, *Secretary Agri-Horticultural Society.*

III. *Resolved*,—That, in compliance with the request of the Committee of Management of the Agri-Horticultural Society, the Report be published in the next number of the Literary Society's Journal, and that the Secretary to the Agri-Horticultural Society be furnished with a copy of this Resolution.

Read letter from Captain R. R. W. Ellis, 23d Regiment Bengal Native Infantry, Assistant to the Commissioner in Bundelkhand.

JHANSI, BUNDELKHAND, 27*th December*, 1848.

MY DEAR SIR,—Being employed under orders from Government in forming a collection of inscriptions, grants of lands, and Vanesavelies or genealogical lists in this part of the country with the view if possible of connecting the history of tribes here with those in other parts of India, and being anxious to refer to the Sanskrit portion of the collection made by Colonel Mackenzie, I take the liberty of soliciting your assistance in procuring me the loan of one of the volumes of the work in which the inscriptions are I believe bound up or otherwise rendering their contents available for comparisons with the collection now being formed.

The volume to which I am first anxious to refer to is the one containing the greatest number of grants made by families of the Chandraname Rajpoot tribe to which Khrishna Rao, son of Narasingha Raja of Vijayanagar, from A. D. 1508 to 1530, mentioned in p. 293 volume 1st Wilson's Account of the Mackenzie the greatest care shall be taken of the work, and any stipulation you may consider it necessary to make at the time of making the loan strictly attended to.

(Signed) R. R. W. ELLIS.

IV. *Resolved*,—Mr. C. P. Brown having intimated to the Committee that he has written to Captain Ellis in reply to his letter, resolved that he be requested to favor the Committee with a copy of his reply in order that they may decide whether it will be necessary to make any further communication to Captain Ellis.

Read letter from Messrs. Wm. H. Allen and Co., dated London, 23d December, 1848, advising the despatch of periodicals and books per Steamer.

V. *Resolved*,—That Messrs. Allen and Co. be informed that the parcel referred to in their letter, which should have arrived on the *Bentinck* Steamer on the 30th instant, has not yet come to hand; and that they be requested to send out the following books for the use of the Society:

Charles Vernon, a Transatlantic Tale, by Lieut. Col. Senior, 2 vols.
The Lancashire Witches, a Romance, by W. H. Ainsworth, 3 vols.
Dr. Birch and his young friends, by Thackeray, 1 vol.
Anecdotes of the Aristocracy, by J. B. Burke, 2 vols.
Kit Barn's Adventures, by Mary C. Clark, illustrated by G. Cruickshank.

Martin Foutrand, a Frenchman in London in 1831, with comic illustrations.
Jerome Paturot a la recherche de la meilleure des Republiques.
Secret History of the Revolutions of 1848, by Citizen Caussidiere.
Episodes of Insect Life, by Acheta Domestica, M. E. S.
The Great Hogarty Diamond, by Thackeray.

Messrs. Allen and Co.'s communication respecting the Travels of Marco Polo will be taken into consideration at the next Meeting.

The Committee proceed, at the suggestion of their Chairman, to reconsider the 2d Resolution at their last Meeting respecting the application of Dr. A. Weber of the Royal Society of Berlin.

VI. *Resolved*,—That Dr. Weber be informed that Messrs. Allen and Co. will be instructed to furnish the Society with a copy of the valuable work in the publication of which he is engaged, and that, with the view of bringing his undertaking to the notice of the public, a copy of his letter will be published in the next number of the Society's Journal.

In conformity with the 7th Resolution at a Meeting on the 8th December 1846, a Memorandum of the sums received on account of subscriptions to Nos. 30 and 31, of the Society's Journal since the last Meeting is laid on the table.

Memorandum.

Subscriptions to the Journal Nos. 30 and 31 have been received from the following gentlemen since the last Monthly Meeting of the Committee held on the 2d January, 1849.

E. B. Thomas, Esq., Nos. 30 and 31,........	Rupees	4	0	0
Major J. Hill, Nos. 30 and 31..............	„	4	0	0
	Rupees	8	0	0

VII. *Resolved*,—That this Memorandum be recorded.

(Signed) Walter Elliot, *Chairman*. (Signed) J. J. Losh, *Secretary M. L. S. &c.*

At a Meeting of the Managing Committee of the Madras Literary Society and Auxiliary of the Royal Asiatic Society, held at the Club House, on Tuesday the 7th March 1849, at 7 o'clock P. M.

PRESENT.

Chairman.

Walter Elliot, Esq.

Members.

Lieut. Colonel T. S. Pratt, C. B., T. Pycroft, Esq., and Captain J. J. Losh, Secretary.

Read letter from the Secretary to the Agricultural and Horticultural Society of India.

METCALFE HALL, CALCUTTA, *30th January*, 1849.

DEAR SIR,—The Agricultural and Horticultural Society of India being desirous of completing for its Library, a set of the Madras Journal of Literature and Science, I am requested to ask the favor of your bringing to the notice of the Madras Literary Society this, its application, for vols. 1 to 4 inclusive, and part of vol. 7, (No. 18,) which is missing.

Should this request be complied with I would ask the favor of your having these numbers made up into a parcel and despatched by Steamer, the freight of which the Society will gladly meet.

(Signed) JAMES HUME, *Horticultural Secretary.*

I. *Resolved*,—That this application be complied with as far as possible, and that the Secretary to the Agricultural and Horticultural Society of India be informed that no copies of Nos. 3 and 4 of the Journal are at present procurable.

Read letter from I. Y. Fullerton, Esq.

To the Secretary Madras Literary Society.

MY DEAR SIR,—I have one or two copies on hand of Colonel Fullerton's view in the Himalaya and Neilgherry Hills—price of a colored copy is Rupees 21, and of a plain copy Rupees 13. I request to know if the Madras Literary Society would like to take a copy.

13th February, 1849. (Signed) I. Y. FULLERTON.

II. *Resolved*,—That Mr. Fullerton, be informed that, in the present condition of the Funds of the Society, the Committee do not consider it advisable to purchase works exclusively pictorial and ornamental.

Read letter from B. Cunliffe, Esq.

G. C. MANUFACTORY, *28th February*, 1849.

GENTLEMEN,—As I believe that the Literary Society does not possess a copy of the "Gleanings in Science," the parent work, and precursor of the Calcutta Literary Journal, perhaps you may feel disposed to purchase of me a copy, for the price I gave for it, viz., 36 Rupees. It is in three vols. now scarce.

(Signed) B. CUNLIFFE.

The Committee Literary Society.

III. *Resolved*,—That Mr. Cunliffe, be informed that the funds of the Society are at present not more than sufficient to meet the demand for new and popular works, periodicals &c., and that, therefore, the Committee do not consider it advisable to purchase so old a publication as the

Gleanings in Science. The Committee moreover observe that, even if the work was required, the price asked for it seems very high.

Read letter* from Mr. M. Plumbe, forwarding for presentation to the Society a copy of the Oath of Allegiance, in two vols.

* Dated 1st March, 1849.

IV. *Resolved,*—That Mr. M. Plumbe be thanked, on behalf of the Society, for his present to it.

Read letters from Messrs. W. H. Allen and Co. dated 18th and 19th January, 1849, the former containing a statement of their account with the Society for the past year, and the latter advising the despatch of books and periodicals per Steamer.

V. *Resolved,*—That the receipt of these letters and the books and periodicals therein mentioned be acknowledged, and that Messrs. Allen and Co. be informed that their statement of account with the Society for 1848, showing a balance in their favor of £ 165-12-6, has been found correct. Also that it be intimated to them that the copy of Milman's Horace received by the last Steamer has been much damaged on the passage, and that although the Committee would be glad to have a copy of the Travels of Marco Polo if procurable at any thing like its original price, they do not consider it expedient to purchase it at the present enhanced price. Further that they be requested to send out the under-mentioned books:

Essay on the Union of Church and State, by the Rev. Baptist Noel. Memoirs of Prince Rupert and the Chevaliers, by E. Warburton, Esq. My Uncle the Curate, by the Author of the "Bachelor of the Albany." Mordaunt Hall, by the Author of "Emilia Wyndham." The Emigrant Family, by the Author of "Settlers and Convicts." Memoirs and Adventures of Sir William Kirkaldy of Grange. The Life and Times of John Calvin, translated from the German of Paul Henry, by H. Stebbing. Burke's Baronetage, latest edition. Burke's Peerage, latest edition. } To be sent out by Steamer.

(Signed) Walter Elliot, *Chairman.* (Signed) J. J. Losh, *Secretary M. L. S. &c.*

At a Meeting of the Managing Committee of the Madras Literary Society and Auxiliary of the Royal Asiatic Society, held at the Club House, on Tuesday the 3d April, 1849, *at* 7 *o'clock* P. M.

PRESENT.

Members.

T. Pycroft, Esq.; R. H. Williamson, Esq., and Captain J. J. Losh, *Secretary.*

A General Statement of the Society's accounts for 1848 is laid on the table.

I. *Resolved*,—That this General Statement of accounts be approved and passed, with the account current of Messrs. Binny and Company, and the letter containing the Statement of the account of Messrs. Allen and Co., for the past year, be laid before the next Annual General Meeting of the Subscribers; which, according to the 13th rule, should be convened as soon after this Meeting as convenient.

Accordingly, resolved further, that the President, Sir E. J. Gambier, be requested to name some day in the present month for the Annual General Meeting, or, should he be unable to attend, that one of the Vice Presidents, be asked to fix a day for the Meeting and to preside at it.

PUBLIC DEPARTMENT.

No. 152.

Extract from the Minutes of Consultation, dated 22d Feb. 1849.

Read the following letter from the Secretary to the Madras Literary Society and Auxiliary of the Royal Asiatic Society.

Read Extract from Minutes of Consultation in the Public Department, dated 22d February 1849, No. 152.

II. *Resolved*,—That this document be recorded for the further guidance of the Committee.

Here enter 31*st January*, 1849.

Para. 1. The Right Honorable the Governor in Council has read with much interest the paper submitted with the foregoing letter, and considering the subjects of inquiry therein indicated to be most deserving of attention, will be prepared to afford every facility in his power to carry on the proposed preliminary investigations.

2. He is, however of opinion that the Authorities, to whom it is proposed to furnish the Circular annexed to the letter above recorded, might send in their replies direct to the Committee of the Madras Literary Society and receive from that Body such suggestions as they may see fit to offer for adoption in futherance of the objects contemplated. It is resolved, therefore, that two hundred Copies of the Circular, as marked in red ink and of the List A to which it refers be struck off at the Government Press, and that three copies of the same be sent through the Revenue Board to each of the Collectors in the Provinces and two copies to each of the Civil Engineers of the Eight Divisions. Also, that copies of the Circular and List be forwarded to the officers noted in the margin, to the Governments of India, Bengal, Bombay and the North West Provinces and to the Honorable the Court of Directors.

	Copies.
Resident at Hyderabad,	Six
Do. at Travancore,	Six
Commissioner in Mysore,	Twelve
Do. in Kurnool,	Two

(A true Extract.) (Signed) J. F. THOMAS,
Chief Secretary.

To the Committee of the Madras Literary Society
and Auxiliary of the Royal Asiatic Society.

Gl . . Allen and Co., dated 19th February
w . . . . dicals and books per Steamer.

. . . pt of Messrs. Allen and Co.'s letter be
. be requested to send out the following
. . . ety :

.. Romance, 3 vols. A Letter to the Right
. . . President of the Board of Control, on the
. . . ny, by Sir C. J. Napier, G. C. B. Cromwell
. . rmy, 2 vols. The Life of Robespirre, by G. H.
. . e Exiles of Norway, by E. W. Landor, Esq.. 2
. . an Old Soldier. being Memoirs of the late Col. T.
. . . daughter Mrs. Ward. The Fountain of Anethusa,
. M. A. The Old Judge; or Life in a Colony, 2 vols.
. . . ; or the London and N. W. Railway. Lucelle Bel-
Poems by Eliza Cook, 3 vols. Peregrine Scramble, by
. . . Huntley, R. N., 2 vols. Eccentric and Remarkable
. . F. W. Fairholt, Esq. F. S. A. Four Months amongst the
. . . n California, by Dr. Brooks. The Western World or Tra-
. . nited States in 1846-47, by A. Mackay, Esq.

To be sent out by Steamer.

(Signed) J. J. Losh, *Secretary M. L. S. &c.*

. . . Annual General Meeting of the Madras Literary Society and Auxiliary of the Royal Asiatic Society, held in the Society's Rooms at the College, on Saturday the 28th April, 1849, *at* 11 *o'clock* A. M.

Present.—The Hon. H. Dickinson, Esq., Vice President, in the Chair; A. J. Arbuthnot, Esq.; Walter Elliot, Esq.; G. Y. Fullerton, Esq.; Sir H. C. Montgomery, Bart.; J. Ouchterlony, Esq.; Major T. T. Pears, C. B.; E. B. Powell, Esq.; G. N. Taylor, Esq., and Captain J. J. Losh, *Secretary.*

The Secretary submitted to the Meeting Messrs. Binny and Company's account current with the Society for 1848, showing a balance in favor of the latter on the 1st January 1849, of Rupees 207, and also, a general account of the receipts and disbursements of the Society in 1848, and its credits and liabilities on the 1st January, 1849, showing a balance against it on that date of Rupees 450-8-4; and explained that the deficiency has arisen partly from the disbursements for printing Nos. 32 and 33 of the Society's Journal, a large portion of the subscriptions to which remains still uncollected, and partly from expenses incurred in replacing books included in the Catalogue of the Library, but which had been, at different times, lost by Subscribers, or, destroyed by accident.

I. *Resolved*,—That these accounts which have been passed by the Managing Committee, and appear, under the explanation afforded, satisfactory, be approved and passed.

Read list of nineteen Members of the Society who have ceased to subscribe, left the Presidency or died, and of twenty-four who have become Subscribers in the 1st and 2d Classes, since the last Annual General Meeting; and also list of nine Subscribers in the 3d Class, five of whom continue to Subscribe.

Ceased to Subscribe.

1 G. D. Drury, Esq.,	First Class.
2 D. Mackenzie, Esq.	do.
3 Captain J. H. Wilson,	do.
4 Sir E. K. Williams, K. C. B.	do.
5 A. Maclean, Esq.	do.
6 S. Sam, Esq.	do.
7 W. Hart, Esq.	do.
8 G. Arbuthnot, Esq.	Second Class.
9 Lieut. Gen. Bishop,	do.
10 Major J. T. Philpot,	do.
11 G. Thomson, Esq.	do.
12 Lt. Col. M. McNeill,	Under Rule IV.
13 H. H. Macleod, Esq.	do.
14 Lieut. H. Wahab,	do.
15 Major Williams,	do.
16 Dr. Innes,	do.
17 Lieut. J. Boswall,	do.
18 Ensign A. J. Learmouth,	do.
19 Ensign W. D. Maclagan,	do.

Became Subscribers.

1 Major R. Garstin,	First Class.
2 Lt. Gen. Sir G. H. F. Berkeley, K. C. B.	do.
3 Rt. Hon. Sir H. Pottinger, Bart. G. C. B	do.
4 A. Sam, Esq.	do.
5 Major F. A. Reid, C. B.	do.
6 R. Breeks, Esq.	do.
7 T. Key, Esq.	do.
8 F. Biggs, Esq.	do.
9 J. H. Bainbridge, Esq.	do.
10 A. Hunter, Esq. M. D.	Second Class.
11 R. Burgass, Esq.	do.
12 Rev. F. G. Lugard, A. B.	do.
13 Lieut. J. B. Dunbar,	do.
14 Captain A. F. Berkeley,	do.
15 Mr. J. H. Kenrick,	do.
16 E. G. Balfour, Esq.	do.
17 Lieut. Col. D. H. Considine,	do.
18 G. N. Taylor, Esq.	do
19 Lieut. J. Shand,	do.
20 Captain J. C. Boulderson,	do.
21 Dr. Innes,	Under Rule IV.
22 Lieut. J. Boswall,	do.
23 Ensign A. J. Learmouth,	do.
24 Ensign W. D. Maclagan,	do.

3D CLASS.

Became Subscribers.

Rev. W. Taylor,
R. S. Blackett, Esq.
W. T. Blair, Esq.
Miss E. Stedman,
R. Breeks, Esq.
Rev. R. D. Griffith,
Rev. J. Roberts,
J. Hill, Esq.
Lieut. H. Lloyd.

Ceased to Subscribe.

R. Breeks, Esq.
Miss E. Stedman,
Lieut. H. Lloyd,
Rev. J. Roberts.

II. *Resolved*,—That these lists, which appear satisfactory, as showing that the number of Subscribers has increased since the last General Meeting, be recorded.

Read the following list of donations of books, &c., to the Society since the last Annual General Meeting:

List of books, &c., presented to the Society since the last Annual General Meeting held on the 27th March, 1848.

	Donors.
Journal of the Indian Archipelago and Eastern Asia, Nos. from September, 1847, to February, 1849,	J. R. Logan, Esq.
A Report on the Calcutta Public Library, for 1847 and 1848,	Curator C. P. Library.
A Statement of Facts relative to the Transactions between the Writer and the late British Political Mission to the Court of Shoa in Abyssenia, by Charles T. Beke, Esq.	The Author.
Tables for Determining Time to the nearest Minute—by William Grant,	Madras Government.
Transactions of the Bombay Geographical Society from January, 1847, to April, 1848,	Bombay G. Society.
Specimens of the Rocks and Fossils of the Chikuldap Hills in H. H. the Nizam's Territories,	Capt. T. J. Newbold.
The Oath of Allegiance, 2 vols.	Mr. M. Plumbe.
Prosodie des Langues de L' Orient Musulman, Specialement de L' Arabe, du Persan, du Ture et de L' Hindoustain—Par M. Garcin de Tassy,	The Author.
Journal of the Royal Asiatic Society of Great Britain and Ireland, No. 18,	Royal Asiatic Society.
Some account of the Battle Field of Alexander and Porus—by Captain James Abbott,	The Author.
Journal of the Agricultural and Horticultural Society of India, 4 parts of vol. 6,	The Society.
Madras Journal of Literature and Science, Nos. 31, 32, 33, and 34,	A. Maclean, Esq.

III. *Resolved*,—That the abovementioned books be placed in the Library, for the use of the Subscribers, and included in the next Catalogue, and the rock and fossil specimens added to the Museum, and that the donors, who have been already thanked by the Managing Committee, are entitled to the acknowledgments of the Society.

Read list of books received from England to replace corresponding works included in the Catalogue of the Library but which have at different periods been lost by Subscribers or destroyed by accident.

List of books received from England to replace those missing in the Library.

	By whom lost.	Price. £	s.	d.
Sheridan's Dramatic Works, 1 vol. 8vo	Capt. D. Montgomerie,	0	5	0
Ouvres de Montesquieu, 6 vols. 8vo	J. Sullivan, Esq	1	7	0
Moreau's Chronological Records of the British Royal and Commercial Navy, 1 vol. 4to. (the one lost was a single sheet,)	H. Chamier, Esq	1	15	0
Fraser's Travels on the shores of the Caspian Sea, 1 vol. 4to	G. Norton, Esq	0	18	0
Paul's Letters to his Kinsfolk, 1 vol. 8vo	Do.	0	8	6
Junius's Letters, 3 vols. 8vo. (the lost was 1 vol. 18mo.)	Major J. T. Smith,	1	17	0
Rennell's Geography of Herodotus, 2 vols. 8vo	T. M. Lane, Esq	1	8	0
Head's Narrative, 1 vol. 8vo	A Peon of the Society,	0	4	0
Dunlop's Drinking Usages, 12mo	Do.	0	3	6
Wondrous Tale of Alroy, 3 vols. 12mo	J. A. Hudleston, Esq.	0	14	0
Malthus' Political Economy, 8vo	T. M. Lane, Esq	0	7	0
Captain Bonneville's Adventures, 3 vols. 12mo	W. Middlemass, Esq	0	16	0
Menageries, 1838, 1 vol. 12mo	Lord Arthur Hay,	0	2	3
Jameson's Rambles in Canada, 3 vols. 12mo.	Peon,	0	16	0
Gladstone's Church and State, 2 vols. 8vo	Do.	0	18	0
History of Genghis Khan, 1 vol. 8vo	Destroyed by white ants,	0	7	0
Chatham's Letters,	Unknown,	0	5	6
Mechanics' Magazine, vol. 23, 8vo	J. Sullivan, Esq	0	9	6
Blackwood's Magazine, vols. 1, 2, 3, 4, 7, 8, 9, 10, 13 and 14,	Captain M. C. Chase, only vols. 13 and 14,	7	5	0
Quarterly Review, vols. 16 and 20,	H.V.Conolly,Esq.only16,	1	4	0
Edinburgh Review, vols. 28 and 74,	W. A. Morehead, Esq. only vol. 74,	1	6	0
New Monthly Magazine, vols. 1, 2, 3, 22, 23 and 24,	Deficient in the Library,	3	6	0
Love Letters of Mary Queen of Scotts,	J. Ouchterlony, Esq	0	7	6
Criminal Trials, vol. 1, 12mo	A. Rowlandson, Esq	0	2	3
Eustace's Classical Tour through Italy, 2 vols. 4to	T. R. Wheatly, Esq. only 1 vol	1	2	0
Memoirs of Marshal Ney, vol. 2, 8vo	Do.	0	10	0
Reliques of Ancient English Poetry, 3 vols. 8vo	R. S. Ellis, Esq	0	5	6
Library of Romance, vols. 8 and 9,	Unknown,	0	10	0
Hamilton's Hindostan, 2 vols. 4to	Do. only 2 vols. lost,	2	16	0

	By whom lost.	*Price.* £ s. d.
Buffon's Histoire Naturelle, vol. 1 to 4, 8vo	J. Sullivan, Esq.......	1 10 0
Ouvres de J. J. Rousseau, vols. 12,	The vol. in the Library being imperfect,.....	1 18 0
Bulwer's Night and Morning, 12mo., paid price,	R. O. Campbell, Esq.	0 6 0
The English Fireside, 3 vols. 12mo. do.	G. Harding, Esq.....	0 14 0
Chalmer's on the Constitution of Man, 2 vols. 8vo. do.	C. Sooboo Moodeliar,	0 12 0
Lady Hervey's Letters (ordered out by mistake and I* have been permitted to take it for the price mentioned,)		0 6 0
		37 1 6

The Secretary informed the Meeting that, under the rules of the Society, the prices of many of the above works should have been recovered from Subscribers (the prices of those lost within the last two or three years having been so recovered) and that some of the parties who are answerable for books lost at more remote periods are still alive, a few being resident in India, but the majority in Europe. As, however, the greater part of the expense of replacing the deficient works, viz., £37-1-6, must necessarily be borne by the Society, the Committee of Management do not consider it expedient to attempt to give retrospective effect, for periods varying from 15 to 5 years, to rules which should have been acted upon immediately after the discovery of the deficiencies, without ascertaining the opinion of the Subscribers on the subject, which is accordingly submitted for the consideration of this Meeting.

IV. *Resolved*,—That, under the circumstances stated, the unrecovered amount of the cost of the books in question be debited to the Society; and that the Committee of Management be requested to see that the 3d of the Rules for the Library of the Society is enforced in all future cases of the loss or injury of books by Subscribers.

The Meeting proceeds, in conformity with Rule VI., to nominate Members to form the General Committee of Management for the ensuing year.

V. *Resolved, unanimously*,—That Dr. Balfour, Dr. J. Kellie, Dr. T. Key, Major T. T. Pears, C. B., and Major F. A. Reid, C. B., be requested to become Members of the Managing Committee in addition to the undermentioned Members of the present Committee:

* The Librarian.

Chairman.

WALTER ELLIOT, Esq.

Members.

Major P. ANSTRUTHER, C. B.; Sir H. C. MONTGOMERY, Bart.; J. OUCHTERLONY, Esq.; T. PYCROFT, Esq.; R. H. WILLIAMSON, Esq., and Captain J. J. LOSH, *Secretary.*

The following proposition is laid before the Meeting by J. Ouchterlony, Esq., seconded by E. B. Powell, Esq.

"That the Annual General Meeting of the Society be in future held in the last week of the month of February, the day being left to be fixed by the General Committee; and that, with a view to enable the usual accounts to be laid before the Meeting, the London Agents of the Society be requested to send their accounts closed up to the 30th November of each year with a Supplementary account for the month of December to be transmitted by the mid-monthly mail from London of the 7th January."

VI. *Resolved,*—That this proposition be adopted, and that the Committee of Management be requested to modify Rule XIII. accordingly.

The following proposition is laid before the Meeting by J. Ouchterlony, Esq., seconded by Walter Elliot, Esq.

"As, in the interests of this Society and for the promotion of its peculiar objects, it is eminently desirable to adopt all measures which may tend to stimulate and foster a spirit of scientific inquiry and literary research; as few means appear to be better adapted to realize this end than regular periodical re-unions of the Society's Members, at which subjects of interest may be discussed, opinions be interchanged, improvements and advances in arts, manufactures, and the general walks of science be submitted and illustrated, and lectures of instruction be imparted; and as further it seems expedient that circumstances of climate should be considered in any arrangements for following out the above views.

It is now resolved,—That the General Committee be requested to take measures for instituting a series of re-unions of the Members of the Society, the same to be restricted within the period of the cold season of the year, and the series to consist of not fewer than four meetings, but to be augmented, if circumstances will admit, to the number of six, and that it be a suggestion of this Meeting to the Committee, that a central place be selected, at which to hold the re-unions; that on every occasion some paper of value and interest be selected to be read publicly, or that a

member be engaged to deliver a lecture on some subject connected with the pursuits of the Society ; and that the members, and the public generally, be encouraged to forward to these assemblies, specimens of all discoveries, collections, and manufacturing improvements, with an accompanying M.S. descriptive of all particulars connected with them that may be interesting."

VII. *Resolved*,—That this Meeting approves of the proposed arrangement, and that the Managing Committee be accordingly requested to take the requisite steps for carrying it into effect.

E. B. Powell, Esq., submits to the Meeting his opinion that the second of the Rules applicable to Subscribers of the 3d class which requires each Subscriber, before receiving books, to lodge a deposit of 20 Rupees with the Librarian, appears objectionable, and is understood to be so considered by parties of the classes for whose benefit the rules in question were established, and suggests that the rule in question should be cancelled, or modified so as to admit the recommendation of a Subscriber of the 1st or 2d class as a substitute for the deposit now required.

VIII. *Resolved*,—That this subject be referred to the Committee of Management, who are authorised to revise this rule in question, so as, if possible, to remove the objection adverted to by Mr. Powell.

IX. *Resolved, unanimously*,—On the proposition of Walter Elliot, Esq., seconded by Sir H. C. Montgomery, Bart., that the thanks of this Meeting be offered to the Honorable the Vice President for his conduct in the Chair.

(Signed) J. J. Losh, *Secretary M. L. S. &c.*

(Signed) H. Dickinson, *Vice President.*

At a Meeting of the Managing Committee of the Madras Literary Society and Auxiliary of the Royal Asiatic Society, held at the Club House, on Tuesday the 1st May, 1849, *at* 7 *o'clock* P. M.

PRESENT.

Chairman.

Walter Elliot, Esq.

Members.

Major P. Anstruther, C. B.; Sir H. C. Montgomery, Bart.; J. Ouchterlony, Esq.; T. Pycroft, Esq.; R. H. Williamson, Esq., and Captain J. J. Losh, *Secretary.*

PUBLIC DEPARTMENT.

No. 190.

Extract from the Minutes of Consultation, dated 3d *March*, 1849.

Read the following letter from A. Hunter, Esq., Zillah Surgeon, Chingleput.

Submits a copy of the communications addressed by him to the *Athenæum* newspaper, on the subject of the Resources of India and amusement for idle hours, and that should the same meet the approval of Government he will continue them in the form of Periodical Reports.

Resolved,—That the paper received with foregoing letter be forwarded to the Committee of the Madras Literary Society and Auxiliary Royal Asiatic Society, with a request that they will favor the Government with their opinion whether it would be desirable that the whole or selections from Mr. Hunter's paper should be published in their Journal of Literature and Science.

(True Extract.) (Signed) J. F. THOMAS, *Chief Secretary.*

To the Committee of the Madras Literary Society and Auxiliary of the Royal Asiatic Society.

Read extract from the Minutes of Consultation in the Public Department, No. 190, dated 3d March, 1849.

It appears to the Committee that, as the paper in question has been already published in a Madras newspaper, it is not desirable that it should be, either wholly or partially, re-published in the Society's Journal.

Here enter 17th Feb. 1849.

I. *Resolved*,—That a communication to the above effect be addressed to Government.

Read memorandum of the Librarian.

Memorandum.

The other day the Rev. B. D. Griffith, a member of the third class, called at the Library and desired me to mention to the Committee of the death of his father-in-law, the Rev. J. Roberts, and to request that after deducting one Rupee on account of the latter's subscription for March last, the remaining nine Rupees and his promissory note for ten Rupees may be returned.

II. *Resolved*,—That the request of the Rev. R. D. Griffith be complied with.

Read memorandum of the Librarian.

Memorandum.

The Librarian begs to inform the Committee that Lieut. J. Shand, 51st Regiment M. N. I., who was recommended by R. Breeks, Esq., as a

second class member of the Society on the 2d March last, has left the Presidency without paying his entrance money and subscription for one third of the 1st Quarter amounting in all to Rupees 18-5-4. The bills were presented to him for payment several times previous to his departure.

III. *Resolved,*—That the Librarian be instructed to bring the subject of this memorandum to the notice of the Committee on the return of Lieut. Shand to India, as until then no steps can be taken to effect the recovery of the amount due by him to the Society.

Read extracts from the Proceedings of the Annual General Meeting held on the 28th ultimo.

The following proposition is laid before the Meeting by J. Ouchterlony, Esq., seconded by E. B. Powell, Esq.

"That the Annual General Meeting of the Society be in future held in the last week of the month of February, the day being left to be fixed by the General Committee; and that, with a view to enable the usual accounts to be laid before the Meeting, the London Agents of the Society be requested to send their accounts closed up to the 30th November of each year, with a supplementary account for the month of December to be transmitted by the mid-monthly mail from London of the 7th January.

IV. *Resolved,*—That drafts of Rule XIII., and of Rule 2d applicable to Subscribers of the 3d class, modified in conformity with the resolution of the last Annual General Meeting, be prepared, and laid before the Committee of Management for their consideration at their next monthly Meeting.

The measures to be taken for instituting a series of re-unions of the Members of the Society will be taken into consideration hereafter.

VI. *Resolved,*—That this proposition be adopted, and that the Committee of Management be requested to modify Rule XIII. accordingly.

The following proposition is laid before the Meeting by J. Ouchterlony, Esq., seconded by Walter Elliot, Esq.:

"As, in the interests of this Society and for the promotion of its peculiar objects, it is eminently desirable to adopt all measures which may tend to stimulate and foster a spirit of scientific inquiry and literary research, as few means appear to be better adapted to realize this end, those regular periodical re-unions of the Society's Members, at which subjects of interest may be discussed, opinions be interchanged, improvements and advances in arts, manufactures, and the general walks of science be submitted and illustrated, and lectures of instruction be imparted, and as further it seems expedient that circumstances of climate should be considered in any arrangements for following out the above views."

It is now resolved,

"That the General Committee be requested to take measures for instituting a series of re-unions of the Members of the Society, the same to be restricted within the period of the cold season of the year, and the series to consist of not fewer than four Meetings, but to be augmented, if circumstances will admit, to the number of six, and that it be a suggestion of this Meeting to the Committee, that a central place be selected, at which to hold the re-unions, that on every occasion some paper of value and interest be selected to be read publicly, or that a Member, be engaged to deliver a lecture on some subject connected with the pursuits of the Society; and that the Members, and the public generally be encouraged to forward to these assemblies, specimens of all discoveries, collections, and manufacturing improvements, with an accompanying M.S. description of all particulars connected with them that may be of interest."

VII. *Resolved,*—That this Meeting approves of the proposed arrangement, and that the Managing Committee be accordingly requested to take the requisite steps for carrying it into effect.

E. B. Powell, Esq. submits to the Meeting his opinion that the second of the rules applicable to Subscribers of the 3d class which requires each Subscriber, before receiving books, to lodge a deposit of 20 Rupees with the Librarian appears objectionable, and is understood to be so considered by parties of the classes for whose benefit the rules in question were established, and suggests that the rule in question should be cancelled, or modified so as to admit the recommendation of a Subscriber of the 1st or 2d class as a substitute for the deposit now required.

VIII. *Resolved,*—That this subject be referred to the Committee of Management, who are authorized to revise the rule in question, so as, if possible, to remove the objection adverted to by Mr. Powell.

(Signed) WALTER ELLIOT, *Chairman.* (Signed) J. J. LOSH, *Secretary M. L. S. &c.*

At a Meeting of the Managing Committee of the Madras Literary Society and Auxiliary of the Royal Asiatic Society, held at the Club House, on Tuesday the 5th June, 1849, *at* 7 *o'clock,* P. M.

PRESENT.

Chairman.

WALTER ELLIOT, Esq.

Members.

Major P. ANSTRUTHER, C. B.; Dr. E. G. BALFOUR; Dr. J. KELLIE; Dr. T. KEY; Major T. T. PEARS, C. B.; Major F. A. REID, C. B.; J. OUCHTERLONY, Esq., and Captain J. J. LOSH, *Secretary.*

PUBLIC DEPARTMENT.

No. 190.

Extract from the Minutes of Consultation, dated 3d March, 1849.

Read the following letter from A. Hunter, Esq., Zillah Surgeon of Chingleput.

Submits a copy of the communications addressed by him to the *Athenæum* newspaper on the subject of the Resources of India and amusement for idle hours, and that should the same meet the approval of Government he will continue them in the form of Periodical Reports.

Read Extract from Minutes of Consultation in the Public Department, No. 190, *dated 3d March,* 1849.

I. *Resolved,*—That Government be informed that the Committee are of opinion that it would not be desirable that the whole or selections from Mr. Hunter's paper should be published in the Society's Journal of Literature and Science.

Here enter 17th Feb. 1849.

Resolved,—That the paper received with the foregoing letter be forwarded to the Committee of the Madras Literary Society and Auxiliary Royal Asiatic Society, and a request that they will favor the Government with their opinion whether it would be desirable that the whole or selections from Mr. Hunter's paper should be published in their Journal of Literature and Science.

(True Extract) (Signed) J. F. THOMAS, *Chief Secretary.*

To the Committee of the Madras Literary Society and Auxiliary of the Royal Asiatic Society.

PUBLIC DEPARTMENT.

No. 388.

Extract from the Minutes of Consultation, dated 15th May, 1849.

From the letter from the Secretary to the Madras Literary Society, dated 25th September, 1847, the Government were led to believe that Subscribers to this Journal would be charged two Rupees for each copy and Bills at this rate for thirty copies taken by Government were accordingly presented for sanction on the dates given in the margin. They desire therefore to

23d March 1848.
26th July 1848.

Read Extract from Minutes of Consultation in the Public Department, dated 15th May, 1849, *No.* 388.

II. *Resolved,*—That Government be informed that the numbers of the Society's Journal are charged for at little above prime cost, and that, as the last published number contains more than the average number of pages, an addition of eight annas was necessarily made to the price, to meet the printer's additional charge.

know why in the bill now submitted the charges has been increased to Rupees 2-8 per copy.

(True Extract.) (Signed) J. F. THOMAS, *Chief Secretary.*

To the Managing Committee of the Madras Literary Society and Auxiliary of the Royal Asiatic Society.

PUBLIC DEPARTMENT.

No. 350.

Extract from the Minutes of Consultation, dated 3d May, 1849.

Read the following letters from Captain R. R. W. Ellis, Political Assistant for Bundelkhand.

Here enter 13th April 1849.

No. 375—377—379.

„ 381—383—385.

Resolved,—That the foregoing papers be forwarded to the Committee of the Madras Literary Society, with a request that they will favor the Government with any information they may obtain on the subject submitted for inquiry.

Read Extract from Minutes of Consultation in the Public Department, dated 3d May, 1849, No. 350, forwarding six letters from Captain R. R. W. Ellis, Political Assistant for Bundelkhand, containing applications for information respecting the lineage and descent of the Rajpoot Families inhabiting Southern India.

III. *Resolved,*—That Government be informed that the Committee have not been able to obtain any information on the subject submitted for inquiry.

(A true Extract.) (Signed) J. F. THOMAS, *Chief Secretary.*

*To the Managing Committee of the Madras Literary Society and Auxiliary of the Royal Asiatic Society.**

Read letter from J. Ouchterlony, Esq., for the Sub-Committee Polytechnic Society, dated 29th May, 1849, and copy of Proceedings of the Sub-Committee of the same date.

To Captain J. J. LOSH,

Secretary Literary Society and Auxiliary Royal Asiatic Society.

DEAR SIR,—I beg leave to hand you annexed a copy of Proceedings of a Sub-Committee of the Polytechnic Society, appointed to consider of a site the best adapted for a building for the use of that Institution, and also to examine whether means might not be found of engaging several of the public associations of Madras in combining their Institutions under one and the same roof, and promoting the acquisition of a Building that would be useful for all these purposes and be also adapted for a Town Hall.

The more centrical situation for all Madras, would perhaps be one in the immediate neighbourhood of St. Andrew's Church; but the distance from this is comparatively so insignificant that the Sub-Committee have felt themselves to be reasonably attracted by the great advantages pre-

* With 6 original papers (to be returned.)

sented in the building and its adjacent compound, formerly '
theon of Madras, and now occupied as the Land Custom Hou
in fact occupies as centrical a position as could be desired, v
building itself is one, that in its spacious apartments, it is belie
be well devoted to all the uses, to which it would be sought to

The object of the Sub-Committee's present application to t
mittee of the Literary Society is, to ascertain the sentiments
Committee on the subject, and whether it would be willing, i
itself were concerned, to transfer the Library and Museum
new building; and upon this they would solicit as early a de
may suit the Committee's convenience. This combination of
sources of Societies, having as objects the advancement of Li
and Science, in the same spot,* would, it is believed, be of use
say inestimable advantage to the community of our Town.
fairly be expected that opportunities, now neglected, would the
gularly taken advantage of; and that the facilities afforded for e
tion, study and comparison would create a taste for the elevat
suits spoken of, which could not fail to bring habits of reflection
sires of usefulness in its train, that must redound to the benefi
ciety at large.

The Sub-Committee propose on ascertaining the views of yo
mittee and of that of the Agri-Horticultural Society, to submit tl
tion for the consideration of Government, and they indulge tl
that from the sympathy which the Government has been pl
manifest in the various Institutions, which it is desired to co
gether, and the sterling value of the proposed scheme for the be
ests of Madras, together with other considerations unnecessar
capitulate here, it will be so fortunate as to be favourably ent
and the object in view meet a generous and hearty concurrence.

I have the honor to be, dear Sir, your's faitl

MADRAS, 29th *May*, 1849. (Signed) JAS. OUCHTERLONY,
For the Sub-Committee Polytechnic

May 29*th*, 1849.

At a meeting of the Sub-Committee composed of Messrs. Ouch
Reilly, and Anstruther, it was determined to write this day to th
tary to the Literary Institution to know whether in the event
Polytechnic Institution succeeding in obtaining a Building sui
every way and centrically situated it would be the wish of the
Society to transfer their books and their Museum to such buildi
similar letter to be addressed to the Secretary to the Horticult
Agricultural Society. The intention being to submit to Govern

* And that spot a central and accessible one.

propriety of transferring the Land Customs to the College and allowing the use of the Pantheon to the various Institutions which it is now proposed to unite in one place.

The Court of Directors have sanctioned the formation of a Museum of Economic Geology which would naturally be placed in the same building, especially convenient as this would be to the Students of the University and to the great body of East Indians in Vepery and Pursewaulk.

The College will not answer these purposes nor is its situation good, for a public institution, but it is supposed that it would be perfectly suitable for the Land Customs, the Pantheon would answer all the purposes here specified, and as it once was the property of the Public it is not impossible that Government may be disposed to permit the use of it to the various bodies it is now proposed to unite.

The Literary Society would find more ample room and more central situation, the Agricultural Society would obtain 13 acres of better land than the seven acres they would resign, the Polytechnic Institution would apply the small sum it possesses to improve the building, the Museum of Economic Geology would be at once located in a manner most advantageous to the University Students, and the want of a Town Hall would be at once supplied.

The Secretaries are requested to furnish the answers as soon as possible addressed to Major Anstruther—Vepery.

IV. *Resolved,*—That the Sub-Committee of the Polytechnic Society be informed that the Committee concur with them in opinion that the Literary Society's Library would be of more use to the public if deposited in a more centrical location than its present one in the College, and that, therefore, should the Polytechnic Society succeed in obtaining from Government a grant of the building on the Pantheon Road now occupied as the Land Custom House they will willingly recommend to the Subscribers that the Library shall be removed thither, and to Government that the Museum shall be deposited in the same place, provided sufficient accommodation for them can be furnished.

Read letter from Dr. Roer, dated Calcutta, 24th April 1849.

CALCUTTA, ASIATIC SOCIETY, *April 24th*, 1849.

MY DEAR SIR,—I am requested by Mr. Kœnig, Bookseller in Bonn, who has published a number of valuable Oriental works, to ask of you whether the Literary Society in Madras are inclined to enter with him into communication for the purpose of exchange or purchase of Oriental books. I have the pleasure to enclose a list of Sanscrit works, published by him.

Should your Society accept of Mr. Kœnig's offer, may I trouble you for sending me a list of Oriental works printed in the Madras Presidency,

for transmission to Mr. Kœnig, I shall likewise feel greatly obliged, if you will kindly add for myself a catalogue of the Oriental M.S.S. in the Library of your Society. I beg, you will excuse the trouble I give you, as it is for the cause of connecting the labours of Oriental Scholars in Europe with the researches of those in India.

Believe me, my dear Sir, your's truly,

(Signed) E. Roer.

1. Sakuntala, Sanscrit Text with German Translation and Notes, by O. Bosthlingk.
2. Bibliotheca Sanscrita, sive libro Sanscritorum hunesque type exscriptorum rescrem critiner.
3. Gita Govineta Jaryndeme—Text Lemser Selelex retor, interpret latina, by Chr. Lassen.
4. Institutioner linguœ poacutioœ Auntch : Lassen.
5. Kalidazae Megladutiet Sringanatilaka—Recers, J. Gildemeister (with Glossary.)
6. Rammavakya, liber de officies sacerdotium Buddhriconum—Palicetlatore, Ed. Fr. Spregel.
7. Lassen and Westergaurd or the cursiform inscriptionr of the first and second order (in German.)
8. Lassen (Chr.) Judisete Atterthumskusore (Indian antiquities) 1st vol.
9. Lassen, Zens Gesehsihteder Grieclenlemarund Indosky thesihen Kœ As.
10. Malarikaet Aquimetria textumed, in lat Sanscrit. Ed. notalimer adgri O. F. Tullurg.
11. Menchakatika Lassen ed A. F. Stenzler.
12. Parimer aslt Burlee grammtrider Regel (eight books of grammst rules. Ed. O. Boethlenik.
13. Radnir long Praistuac. Ed. N. Delmer.
14. Radnir lingune Sanscrit. Ed. N. L. Westergaurd.
15. Zectrchrift fur dir Veunde der Morgenlamder, vols. 4 to 7.
16. Panchatantrum. Lerser. Ed. J. G. L. Veoregarten.

V. *Resolved,*—That Dr. Roer be informed in reply that the Literary Society does not publish Oriental Works, that, with the exception of a few elementary books and collections of stories, no such works have been published at Madras for many years, and that a catalogue of the Oriental Manuscripts in charge of the Society is under preparation, of which, when completed, a copy will be forwarded to Dr. Roer, if, as is expected, Government direct its publication. Also that Dr. Roer be requested to communicate to Mr. Kœnig of Bonn the desire of the Committee that a copy of the Bibliotheca Sanscrita published by him may be sent out for the Society's Library.

Read Memorandum from the Librarian.

Memorandum.

As the books of the Society's Library now amount to between 15,000

and 16,000 volumes, and as more are daily being added to them, we have hardly sufficient room to hold them, and although for want of funds we are at present unable to make more book cases, yet we may by and by have the means to do so, but then we would have no place to keep. Under such circumstances the Librarian respectfully begs to suggest to the Committee the advisableness of their applying to Government for the use of the two upstair rooms adjoining our Museum which are at present unappropriated to any use.

VI. *Resolved,*—That application be made to Government for the use of the two rooms in question.

Read Memorandum from the Librarian with advertence to the 8th Resolution of the last Annual General Meeting, and the 4th Resolution of the Committee at their last Meeting respecting the proposed modification of the rules applicable to Subscribers of the 3d Class.

Memorandum.

If the Rules applicable to Subscribers of the Third Class as now modified be adopted they would tend to defeat the objects contemplated by the Committee, for it could hardly be expected that a writer or even a manager or examiner who always feels a reluctancy to approach his employer would attempt to trouble him for a recommendation to be admitted as a Third Class Subscriber. As present, with two exceptions, all the Members of the Society of the 1st and 2d Classes consist of Gentlemen of the Civil and Military Services and Merchants. Amongst the 8 third Class Subscribers there is only but one East Indian, the other seven being Gentlemen of the abovementioned services. If these seven Gentlemen have not felt any objection to pay a deposit of 10 Rupees in cash and a promissory note for another 10 Rupees it is impossible to suppose that Natives could do so. The original Rules framed by the Chairman of the Committee are the same in principle as those in existence in Bengal and the Cape, and why should not they hold good in Madras also?

VII. *Resolved,*—That it appears to the Committee inexpedient that the Rules respecting the term of admission of Subscribers of the 3d Class should be altered without further experience of their working, and that therefore the proposed modification be postponed. Also that Rule XIII. modified as directed in the 6th Resolution of the Annual General Meeting and the 4th Resolution at the last Meeting of the Committee be inserted in the next reprint of the Society's Rules.

VIII. *Resolved,*—That a Sub-Committee of Papers be appointed, consisting, ex-officio, of the Chairman, and Mr. Ouchterlony and Dr. Balfour, for the purpose of perusing and reporting upon papers which may

be forwarded either by Government or from other parties for publication in the Society's Journal.

Read letter from Messrs. Wm. H. Allen and Co., dated 25th April 1849, advising the despatch of periodicals and books per Steamer.

IX. *Resolved,*—That the receipt of Messrs. Allen and Co.'s letter be acknowledged, and that they be requested to send out the following books for the use of the Society:

Stephen's Book of the Farm, 3 vols. A Man made of Money, by Douglas Jerrold. The Lottery of Marriage, by Mrs. Trollope. Lady Alice or the New Una. Adventures of the First Settlers on the Oregon or Columbia River. An Expedition to discover the source of the White Nile, from the German of F. Weme, by C. W. O'Reily. Narrative of the United States Exploring Expedition to the Dead Sea and the Source of the Jordan. Dry Leaves from Young Egypt, by an Ex-Political, being a glance at Sindh before its occupation by Sir Charles Napier. The Protestant Leader, by Eugene Sue. The Life of Lord Lovat and the Lord President Forbes, forming a volume of Chapman and Hall's Monthly Series. (To be sent out by Steamer.)

(Signed) WALTER ELLIOT,
Chairman.

(Signed) J. J. LOSH,
Secretary M. L. S. &c.